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**SELECTIONS FROM THE BIBLE**  
**PART III**

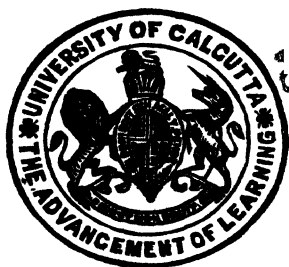


# SELECTIONS

FROM

# THE BIBLE

PART III



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## INTRODUCTION

European civilisation is admittedly the product of two dominating influences, Hellenic and Hebraic. Ancient Hellenic civilisation, to which Europe owes so much of its science, art, philosophy, law and politics, is embodied in the classical literature of Greece and Rome, while Hebraic civilisation, to which Europe is mainly indebted for its moral and spiritual ideals, finds its supreme expression in the literature of the Bible. In the civilisation and literature of no country of Europe are these two great formative influences more marked than in those of England. Many students of literature and life have formed the deliberate opinion that modern literary studies are far too one-sided in their character. An attempt is often made to study English literature, for instance, without taking into account those elements, Hellenic and Hebraic, which constitute the foundation of English culture. As Dr. Moulton has remarked: "We recognise the unity of philosophy, similarly we recognise the unity of art; even the separate languages of the world have coalesced into a unity in the study of philology. But when the question is of literature, it would seem as if the humanities side of the educational edifice has been built in water-tight compartments; what goes on in our schools and colleges is the study in one class-room of English Literature

in connection with English History and Language, in other class-rooms Greek or Latin or French Literature in connection with Greek or Latin or French History and Language. We look in vain for an independent study of literature itself, and of literature as a whole.”)

There are difficulties in the way, for language and literature have in past centuries been so closely related in all academic studies, that a wide-spread feeling has arisen that the study of translated literature savours of dilettantism and second-hand scholarship. Experience has, however, shewn that such prejudice is irrational and unfounded. Who was more Hellenic than Keats? who more Roman than Shakespeare? who more Hebraic than Bunyan? And yet they had little or no acquaintance with the original languages of the literatures to which they have given such noble expression in their immortal works. No doubt something is lost in reading a book in translation, but that which is lost is not the essential and permanent. As Emerson says: “What is really best in any book is translatable; any real insight or broad human sentiment. I rarely read any Greek, Latin, German, Italian—sometimes not a French book in the original which I can procure in a good version. I like to be beholden to the great metropolitan English speech, the sea which receives tributaries from every region under heaven.” Indeed an appeal to history makes it abundantly clear that translations of the Bible have in many cases laid the foundations of literary speech, and made literature

## INTRODUCTION

possible to a whole array of peoples. Luther's translation of the Bible created modern German, and by general consent the English Authorised Version of the Bible is the greatest monument of English prose. (Indeed, the Bible in earlier and later translations has been a moulding influence in English Literature for over twelve hundred years, and has exercised a profound effect on the greatest English literary products, poetry and prose.) In the great Puritan period in English history, England, it has been remarked, became the people of a book, and that book was the Bible. The Bible has been studied and quoted in England more than in any other Christian country, and the English language and its literature abound in Biblical phrases and allusions. Such writers as Spenser and Shakespeare, Milton and Bunyan, Addison and Cowper, Tennyson and Browning, Ruskin and Carlyle have, all in greater or less degree, been in their writings profoundly influenced by the Bible. As an example in poetry we may quote one of Milton's finest sonnets, addressed to a virtuous young lady.

Lady, that in the prime of earliest youth  
Wisely hast shunned the broad way and the green,  
And with those few art eminently seen  
That labour up the hill of heavenly truth,  
The better part with Mary and with Ruth  
Chosen thou hast ; and they that overween,  
And at thy growing virtues fret their spleen,  
No anger find in thee, but pity and ruth.  
Thy care is fixed, and zealously attends  
To fill thy odorous lamp with deed of light

And hope that reaps not shame. Therefore be sure  
Thou, when the Bridegroom with His feastful friends  
Passes to bliss at the mid hour of night,  
Hast gained thy entrance, virgin wise and pure.

This sonnet, like so much of Milton's work, is full of Biblical imagery. There are almost as many Biblical allusions as there are lines in the sonnet. The student, if he is to understand and appreciate this poem, must know something of Christ's Sermon on the Mount, and its reference to the broad and narrow way; he must be familiar with the New Testament story of Mary and Martha in their Bethany home, and their relations with Jesus; he must have read the beautiful Hebrew story of Ruth the Moabitess, and the great choice she made: "Thy people shall be my people, and thy God my God;" he must be acquainted with one of the most picturesque of the parables of Jesus, that of the ten virgins, five of whom were wise and five foolish; and finally he will need to refer to a song of trust in the Divine found in the Book of Psalms, and to one of the finest passages in the great Epistle of St. Paul to the Romans.

To take a great modern prose writer, John Ruskin. He tells us that he had read through the Bible at least six times with his mother before he was fifteen. Much of it he knew by heart and every word was familiar to his ear in habitual music. His books are full of it. In *Modern Painters* 258 passages are quoted, and in *The Stones of Venice* 125 passages, to take no account of phrases and

incidents which inspired some of his most glowing sentences. So thoroughly indeed was he imbued with Biblical thought and speech that "it was not possible for me," he writes, "even in the foolishhest times of youth, to write entirely superficial or formal English."

The imagery and fervour of the prophets, the great stories of the historical books, the beauty and splendour of the Psalms, are all expressed in language of such noble simplicity as to give equal delight to the fastidious scholar and the ignorant peasant. The imperishable beauty of its style has shaped the literary ideals of successive generations of great writers and speakers, and its teachings have become interwoven and entwined with the life and thought of England as it finds expression in all our great books.

### **The Divisions and Contents of the Bible**

The English Bible in common use to-day is what is known as the Authorised Version of 1611—a translation, prepared under the authority of the English King, James the First, of the sacred writings of the Christian Church, the Old Testament originally written in Hebrew, and sacred to both Jews and Christians, and the New Testament, written in Greek, and recording the life and teaching of Jesus Christ and that of His apostles. As it stands in the English Bible, the Old Testament consists of thirty-nine books, arranged according to subject matter: Law (five books), History (twelve books),

Poetry (five books) and Prophecy (seventeen books). The books of the Old Testament, as arranged in the Hebrew Bible, consist of the following three divisions : (1) the Law, (2) the Prophets, (3) the Writings. The Law, known in Hebrew as Torah, consisted of the first five books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), ascribed to Moses, and the Jews treated these five books as peculiarly sacred and authoritative. The Prophets, known as Nebhiim, included not only the books classified as prophetical in the English Bible, but also the chief historical books later than the Pentateuch or five books of Moses. The Prophets were subdivided by the Jews into Earlier (Joshua, Judges, Samuel, Kings, historical books, though written by men of prophetical spirit) and Later (Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets, regarded by the Jews as one book). The writings, known to the Jews as Kethubim, and to the later Greek-speaking Jews as Hagiographa, were eleven in number, and consisted of (1) the three definitely poetical books (Psalms, Proverbs, Job), (2) the five Megilloth or Rolls (Canticles or Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), (3) the three books of Daniel, Ezra with Nehemiah, and Chronicles (I and II). It will thus be noted that the thirty-nine books of the English Old Testament are, through difference of arrangement, reckoned as twenty-four in the Hebrew Old Testament. The five Megilloth or Rolls were so called because each was written on a separate roll. They were

read yearly at the great Jewish religious festivals : Canticles at the Passover (in commemoration of the deliverance of Israel from Egypt) ; Ruth at Pentecost (marking the termination of the wheat harvest); Ecclesiastes at the Feast of Tabernacles (a harvest-home festival which also commemorated the wanderings of Israel in the wilderness) ; Esther at the Feast of Purim (in commemoration of the deliverance from destruction of the Jews in Babylon in the days of Persian rule) ; Lamentations on the anniversary of the destruction of Jerusalem by Nebuchadnezzar in 586 B. C. The arrangement of the books in the English Bible follows that adopted in the Septuagint (the Greek Version of the Hebrew Scriptures begun at Alexandria in the third century B. C.), and the Vulgate (the Latin Version made by Jerome towards the end of the fourth century A. D.).

The thirty-nine (or according to the Jewish arrangement, twenty-four) books referred to were the only ones used and recognised as authoritative in the Jewish synagogues of Palestine, and they are similarly the only ones regarded by Protestant Christians as authoritative, or canonical, for the fixing of religious doctrine or the principles of ethics. In addition to these canonical books, however, there are other books known as the Apocrypha. The term "Apocrypha," meaning in Greek "secret" or "hidden," was originally applied to the doctrinal writings of religious and philosophical sects, which were concealed from the world and confined in their use to a limited circle. As several of the books in the Jewish

Apocrypha assume an authorship to which they are not entitled, and as the authority of all of them was questioned by a large body of Jews and Christians, the term "Apocrypha" acquired a disparaging sense, and "apocryphal" came to be equivalent for spurious or false. They are, however, works of great value from the historical and religious point of view. The books of the Apocrypha belong to the literature of the period between the Old and New Testaments, and emanate from centres so widely separate as Egypt, Palestine and Babylonia. They vary in character from narrative and legendary to didactic and prophetic; but in the main, they reflect the later developments of social and religious life among the Jews, their political struggles and the foreign influences to which they were subjected. They thus help to bridge the chasm between the Old Testament and the New. Among the Alexandrian Jews, they were held in such high repute as to be embodied in the Septuagint Version of the Old Testament Scriptures, though most of them were originally written in Greek, and not in Hebrew. While they were found in the Greek Bible commonly used in the times of Jesus and His apostles, it is significant that the New Testament writers do not quote them as authoritative, nor do they definitely refer to them. The early Christian Fathers, however, made use of them. They passed from the Septuagint into the Vulgate, but they were definitely accepted as canonical by the Roman Catholic Church only as late as 1546 in the Council of Trent. The Churches of the Reformation

regard the Apocrypha as valuable for edification, but not to be used as a basis of doctrine, and this is substantially the position of Jerome and the early Church. Jerome of set purpose did not translate them himself, but carried them over as he found them translated in an older Latin version. The number of the apocryphal books is variously calculated; but the Apocrypha as included in Protestant Bibles (*e.g.*, the Revised Version of 1895) contains fourteen books, of which eleven are regarded as being canonical by the Roman Catholic Church, the three exceptions being the Prayer of Manasses, and the First and Second Esdras. From the point of view of subject-matter the fourteen books have been classified as follows :—

(1) *History* : Three, *viz.*, First and Second Maccabees, and First Esdras.

(2) *Story or Legend* : Six, *viz.*, Additions to Esther, History of Susanna, Song of the Three Holy Children, Bel and the Dragon, Tobit, Judith.

(3) *Prophecy* : Two, *viz.*, Baruch (ch. VI being the Epistle of Jeremy), Prayer of Manasses.

(4) *Apocalyptical* : One, *viz.*, Esdras.

(5) *Didactic* : Two, *viz.*, Sirach, Wisdom of Solomon.

Books known as the Third Maccabees and Fourth Maccabees are sometimes included in the Apocrypha. There are several other works, written somewhere about the time of Christ, for which as a rule the name of some famous historic personage is assumed, not for the purpose of

deception, but with the object of giving the utterance more weight. These works are generally apocalyptic in method, setting forth as they do by means of revelation through symbols (such as animals or mythological beings) the certainty of divine judgment and the equal certainty of divine deliverance. A few of the titles of these books may be mentioned :—The Assumption of Moses, The Testaments of the Twelve Patriarchs, The Psalms of Solomon, The Book of Enoch (referred to in a New Testament Epistle, Jude), the Sibylline Oracles. In general, it may be said that while there is much that is of the greatest interest and value in the Apocryphal and apocalyptic literature (special references may be made to First Maccabees, the Wisdom of Solomon, Ecclesiasticus or the Wisdom of the son of Sirach), the early Fathers of the Church were wisely led to the decision not to include them among the regular canonical books.

The formation of the Old Testament literature was a process extending over many centuries. The New Testament was the product of a single century, the entire collection being written within the limits of a single life. The New Testament books, twenty-seven in number, fall readily into six groups :—

(1) *The Gospels* : Four, *viz.*, Matthew, Mark, Luke and John.

(2) *The Acts of the Apostles*.

(3) *The Epistles of St. Paul* : Thirteen, *viz.*, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians,

II Thessalonians, I Timothy, II Timothy, Titus, Philemon.

(4) *The Epistle to the Hebrews.*

(5) *The General Epistles* : Seven, viz., James, I Peter, II Peter, I John, II John, III John, Jude.

(6) *The Book of the Revelation.*

This order indicates the origin of Christianity in Jesus Christ, its progress under the apostles, its doctrines and ideals as unfolded in the letters of St. Paul and other apostles, and finally its consummation in the apocalyptic vision of St. John.

In addition to the New Testament books now generally accepted as canonical, there were certain other early Christian writings read in some Churches, and quoted with peculiar respect. Among these may be mentioned (1) the Epistle of Barnabas, probably written by a converted Jew of Alexandria (about 98 A.D.) and strongly Anti-Jewish in tone, (2) the Epistle of Clement to the Corinthians, written in 97 A.D. by Clement, Bishop of Rome, to restore order in the Church of Corinth, (3) the Shepherd of Hermas, written about 140 A.D. and approaching nearly in tone the writings of the New Testament, (4) the Didache or Teaching of the Twelve Apostles, a Church Manual probably written in Palestine about 100 A.D., and possibly adapted from an earlier Jewish work of religious instruction. Worthy of mention too are the Seven Epistles of Ignatius, the Epistle of Polycarp, and the so-called Second Epistle of Clement. There are also many purely apocryphal New Testament writings composed for purposes of

religious instruction, and generally advocating or representing unorthodox types of Christian thought. Among these may be mentioned the Gospel according to the Hebrews, the Gospel of St. Peter, the Gospel of Nicodemus, the Acts of Paul and Thecla. These and similar works, while they may preserve a few early traditions, are manifestly inferior to the books generally recognised as the genuine production of apostles and apostolic men.

The *Character and Contents* of the sixty-six different books of the Bible may at this stage be more definitely indicated, though in the briefest possible form so far as the legal and historical books are concerned. The order of the English Bible will be followed.

### **The Literature of the Old Testament**

(1) *The Law* consisting of five books :—

(a) *Genesis* after describing the creation of the world, and the earliest history of mankind, relates the history of the Hebrew Patriarchs, the Fathers of the Jewish race, who are regarded as the chosen recipients of the Divine Covenant. It is of special interest as a Book of Origins, religious, social and ethnic, and on account of its definite monotheistic standpoint.

(b) *Exodus* relates the deliverance of Israel under Moses from their bondage in Egypt, the giving of the moral and ceremonial law at Mt. Sinai, and the foundation of the distinctive national and religious life of Israel as a people devoted to the spiritual worship of Jehovah, the one God.

(c) *Leviticus* consists almost entirely of a series of laws, mainly of a ceremonial character. These include the Law of Sacrifice, the Consecration of the Priesthood, the Law of Clean and Unclean with the ritual of the Day of Atonement, and a collection of laws, known as the Law of Holiness, largely moral and religious in character.

(d) *Numbers* relates the two numberings of the Israelites in the wilderness, and contains a brief summary of the wanderings of the Israelites in the wilderness. It covers a period of nearly forty years, extending from the encampment at Sinai to the arrival at the border of Canaan.

(e) *Deuteronomy* contains an account of the discourses of Moses in the Plains of Moab before his death. In these discourses Moses reviews the events and experiences of the past forty years, and founds on them repeated exhortations to gratitude, obedience and loyalty to Jehovah.

The traditional view was that Moses was the author of the five books that bear his name in our Bible. This belief is easily accounted for. Apart from Moses it would be impossible to account for the religion of the Old Testament. It was he who laid the foundations of the ideas, laws and institutions of Israel, and later developments of faith, custom and ritual require him at the beginning as their primary explanation. It is moreover difficult to avoid the conclusion that he put into writing certain fundamental laws and narratives of leading events intended to guide the conduct and inspire the patriotism of the

people whom he had welded into a nation. The tradition, however, that the whole of the Pentateuch in its present form is the work of Moses cannot be sustained after an impartial investigation of the facts, and the Pentateuch itself never claims such an authorship. The description of Moses' character in Numbers XII, 3, and the account of his death in Deut. XXXIV cannot be ascribed to Moses himself, while the appreciation of his character in the last few verses of Deuteronomy suggests that a long line of prophets had intervened between the writer's own time and Moses' death. When we read, that "the Canaanite was then in the land" (Gen. XII, 6), and that "these are the kings that reigned in Edom before there reigned any king in Israel" (Gen. XXXVI, 31), it is difficult to resist the impression that the speaker was living in the one case after the conquest, and in the other after the establishment of the monarchy.\*

Modern scholars generally have come to the conclusion that in the so-called Mosaic Law we have at least three largely independent bodies of law, corresponding to the requirements of as many distinct historical situations or stages of development in the history of Israel. In the Book of the Covenant (Exodus XX-XXIII) we have a glimpse of primitive Israel. The book of Deuteronomy gives unmistakable evidence of an advanced civilisation not applicable before the time of Josiah, and the Levitical codification or Priestly code fits in with conditions prevailing during the exile and later. There

is, however, a special code in Leviticus (Chs. XVII-XXVI) known as the Law of Holiness which bears traces of a comparatively early origin, and may be contemporary with Ezekiel. The narrative portions of the Pentateuch are found to have their due continuation in the Book of Joshua, and so scholars now generally include this latter book with the Pentateuch, and speak of the Hexateuch. The narrative portions of the Hexateuch have been divided by scholars into two broad divisions, one of which is often termed the Prophetical narrative, and the other the Priestly narrative. The Prophetical narrative is the earlier of the two and views the history of Israel more from the standpoint of the prophet than the priest, while the Priestly narrative is written from the standpoint of a priest rather than a historian. A closer examination of the Prophetic narrative itself leads to the conclusion that it originally consisted of two narratives one of which used the term Jehovah for the name of God and the other the term Elohim.

(2) *The Historical books*, twelve in number :—

(a) *Joshua* relates the conquest of Canaan under Joshua, the successor of Moses, and the allotment of the land among the twelve tribes of Israel, with Joshua's final exhortations before his death.

(b) *Judges* carries on the history of Israel from the death of Joshua. It contains a record of various periods of transgressions and the oppressions and deliverances by which they were followed. The conquering exploits of several rulers, judges or

national heroes are related in detail. The whole history of the period finds a fit conclusion in the words, "In those days there was no king in Israel, every man did that which was right in his own eyes."

(c) *Ruth* in its peaceful and pastoral simplicity forms a great contrast to the disorders recorded in the Book of Judges. It relates the story of a young Moabite woman, who forsakes fatherland, kindred and ancestral worship because of her deep love for the bereaved and the dead.

(d) *I Samuel* records the judgeship of Eli, the call and judgeship of Samuel, the demand of the Israelites for a king, the reign of Saul as the first king, the exploits of the youthful David and his flight from Saul, and finally the defeat and death of Saul. At this period the disorganisation that prevailed under the judges reached a climax. A pure theocracy had failed, and a king was appointed who was to consider himself as God's anointed vicegerent. Saul failed to satisfy this condition, and so the crown was transferred to David and his descendants.

(e) *II Samuel* describes the reign of David, first at Hebron in conflict with a son of Saul, and then at Jerusalem as undisputed monarch. A faithful and vivid description is given of the dark as well as the bright side of the court of Israel's great and beloved king; and the outstanding yet imperfect personality of the king himself, great as a warrior, great as musician and poet, dominates the whole scene.

(f) *I Kings* relates the history of the reign of David's famous son, King Solomon, the luxury and license of his court, the extent of his empire, the splendour of the temple and the palace that he built, his great wisdom and his equally great errors. On his death, the ten northern tribes of Israel revolted against the rule of his son, and chose Jeroboam as king. The varying fortunes of the two dynasties are then described and their successive kings adjudged according as they are faithful to the more spiritual worship of Jehovah, or are in any way addicted to the worship of forbidden forms or symbols, such as the golden calves or bulls set up by Jeroboam the son of Nebat who made Israel to sin.

(g) *II Kings* continues the story of the northern and southern dynasties, Israel and Judah. The northern kingdom suffered many dynastic changes, but the house of David occupied the throne of Judah practically without a break for more than four hundred years. At first Judah suffered mainly from the attack of its neighbour, Syria; but the later period was marked by the ascendancy of Assyria. Samaria, the capital of the northern kingdom, was captured by the Assyrians in 722 B.C. and its inhabitants deported. Judah survived by nearly hundred and fifty years the sister kingdom of Israel. In the meantime, the Babylonians had succeeded to the position previously occupied by Assyria. Jerusalem, the capital of Judah, was finally captured and looted by Nebuchadnezzar of Babylon, and its population carried into captivity in 586 B.C. The

writer of Kings traced in the fortunes of men the judgments of God, and regarded the punishment inflicted on both Israel and Judah as due to their guilt in corrupting in a greater or less degree the spiritual worship of Jehovah and departing from the moral demands of their faith. This truth too was enforced by a succession of prophetic teachers from Elijah onwards. In the midst of much corruption and apostacy, these men stood forth as relentless champions of Jehovah, the one supreme God, and stern advocates of civic and national righteousness.

(h) and (i) *I Chronicles* and *II Chronicles* form really one book, and its contents comprise certain genealogies, the history of David and Solomon, and the history of Judah, the history of the northern kingdom being entirely omitted. The difference between Chronicles and Kings consists of omissions, additions and minor modifications. The writer looks at matters largely from the priestly or Levitical standpoint and shews considerable interest in the details of the Temple regulations and public worship. He omits most of the sins and weaknesses of David and Solomon, but always carefully points out how the judgments and mercies of God are intimately connected with human conduct.

(j) and (k) *Ezra and Nehemiah*. These two form one book, and are a continuation of the books of Chronicles. Like the books of Kings, the books of Chronicles close with the capture of Jerusalem, and the deportation of a large number of its inhabitants into

captivity in Babylonia. With their temple destroyed, and dwelling as they did in an "unclean land," the captive Jews were obliged to suspend their sacrificial system of worship. Reflection on the past, however, led to the deepening of their sense of national sin, and the gradual eradication of their propensity to idolatrous forms of worship. After an interval of some seventy years, the exile was brought to an end through the overthrow of Babylon by Cyrus, the founder of the Persian Empire. The Book of Ezra relates the history of the return of a remnant of the Jews from captivity under Zerubbabel, prince of Judah, in 536 B.C., the completion of the rebuilding of the temple as a result of the earnest exhortations of the prophets, Haggai and Zechariah, Ezra's own mission to Jerusalem at the head of a new band of exiles, and the radical social and religious reforms instituted by him. The Book of Nehemiah (the contents of which are separated from those of Ezra by an interval of thirteen years) relates the story of Nehemiah's mission to Jerusalem, the rebuilding of the walls of Jerusalem in spite of active opposition, and the joint work of Ezra and Nehemiah in the religious and ecclesiastical reorganization of the people.

(*l*) *Esther* relates the story of a Jewish maiden, Esther, who became the favourite wife of the Persian king, and was instrumental in defeating a plot for the destruction of her own people in exile. The story is full of dramatic interest and is fiercely Jewish in its standpoint. While the book assumes a superintending Providence, it is remarkable as never once

mentioning the sacred name of God. This may account for the fact that it was not universally accepted as canonical until a late date.

(3) *The Poetical Books.*

In all the most ancient literature of the world, there is a strong poetic ring. A strong tendency to the use of figures and a figurative style has always been a common characteristic of the poetic temperament in all lands, and more especially perhaps in the East. The Bible is an oriental book, and so it is natural and fitting to find that a considerable portion of the Bible is of the nature of poetry. The boundary between biblical poetry and prose is not always easy to determine. There is prosaic poetry in the Bible, and there is poetic prose, and the line between poetry and elevated prose is less sharply drawn in Hebrew than in Western languages. Poetry is ordinarily distinguishable from prose by a variety of tests. Poetry kindles the feelings, and there is an onward movement of emotion which is interrupted at particular intervals by lines. It is this that constitutes the element of rhythm present in all poetry. These lines have in most literatures a definite metre or measure, and consist of a fixed number of syllables or of feet. In modern poetry, too, there is, apart from the recurrence of lines of prescribed length, that which we term rhyme, constituted by the assonance of corresponding lines. But in ancient Hebrew poetry, though there was always rhythm, there was, so far as can be traced, no elaborate and minute

system of metre. Accent may have played an important part, but certainly the most characteristic feature of Hebrew poetry is the parallelism of two clauses of approximately the same length, the second clause answering or otherwise completing the thought of the first. While the couplet is the most common, verses of three and four lines are also found.

The parallelism may be of different kinds:—

(a) *Synonymous* parallelism, in which the second line enforces the thought of the first by repeating it in a varied form.

Let me die the death of the righteous,  
And let my last end be like his.

Numbers XXIII. 10.

(b) *Antithetic* parallelism, in which the thought of the first line is emphasised or confirmed by a contrasted thought expressed in the second.

A wise son maketh a glad father,  
But a foolish son is the heaviness of his mother.

Proverbs X. 1.

(c) *Synthetic or Constructive* parallelism, in which the second line in different ways supplements or completes the first.

Answer not a fool according to his folly,  
Lest thou also be like unto him.

Proverbs XXVI. 4.

The parts of the Old Testament which are distinctly poetical need to be noted. With the Hebrews as with other nations, poetry was probably the form

in which the earliest literary efforts found expression. Many poetical pieces are found in the historical books. Riddles, proverbs, blessings, thanksgivings and lamentations generally tended towards poetic structure. Thus Jacob's blessing of his twelve sons in Genesis XLIX, and the dirge over Saul in II Samuel I are poetry. Job is a dramatic poem. The Psalms may be called Israel's hymn-book. The Book of Proverbs can be regarded as an anthology of gnomic poetry. Certain proverbial chapters in Ecclesiastes tend to a poetic form. The poetry of the Song of Solomon has a dramatic character. Apart from these, it may be noted that the Book of Lamentations is poetic, and there is much in the prophets, especially Isaiah, that is true poetry both in form and spirit.

We may now refer in more detail to the five poetical books classed as such in the English Bible.

(a) *Job* is remarkable in differing from all other books of the Bible as having no reference to the people of Israel or their history, though the free use of the term Jehovah shews that the author was an Israelite. The book deals with the great problem of human suffering, the why and the wherefore of those afflictions that fall upon the righteous and the innocent. By general consent, we have in *Job*, some of the deepest thought and the sublimest poetry that have come down to us from antiquity.

The book consists of three parts, a Prologue, the Poem, and an Epilogue. The prologue is contained in the first two chapters, and the epilogue in the last. These are in prose, the rest of the book is in poetry.

The prologue presents to us an Eastern chieftain called Job, who lives in the land of Uz, probably a district to the south-east of Palestine near Arabia and Edom. He is a very pious man, and at the same time very prosperous, being as good as he is great. In these circumstances a scene is opened in heaven. The sons of God, angelic beings, present themselves before God to give an account of their ministry, and among them appears one of God's angels known as the Satan, or Adversary, whose office seems to be to test the sincerity of men's characters. The Adversary suggests that Job's piety is dependent upon his prosperity, and he obtains permission to put Job to the proof. The prosperous patriarch is suddenly plunged into the depths of misery by the loss of all his property, and his children are cut off by violent death. Job stands the test and reverently submits. The Adversary is then allowed to smite him with a severe and loathsome disease which makes him an outcast and an object of abhorrence to all. Still he is resigned. When Job's three friends, Eliphaz, Bildad, and Zophar, heard of the evil that had befallen him, they came to condole with him, and they sat with him in silence seven days and nights, "for they saw that his grief was very great." The poem then opens with a monologue in which Job curses the day of his birth. This is followed by a series of three dialogues or cycles of speeches extending to the end of the twenty-eighth chapter, (1) IV-XIV, (2) XV-XXI, (3) XXII-XXVIII, in which Job and his friends strive hotly with one

another as to the cause and significance of his afflictions. Each cycle contains attacks by each of the three friends with Job's reply to each, though in the third cycle Zophar fails to come forward, probably because he has nothing more to say. Eliphaz always speaks first, and with the authority of an ancient seer to whom the Lord reveals Himself. Bildad is the master of traditions, who takes his stand upon the wisdom of the past. Zophar, who is probably the youngest, is not lacking in self-confidence, and is rough and unsympathetic in his attitude. All the three friends assume that suffering is a certain proof of previous transgression. The righteous, they maintain, never suffer, and Job must have been a great sinner to be afflicted thus. They consequently urge him to repent of his sin whatever it may be, saying that if he does so God will restore him his prosperity. Job protests that he is not conscious of any such great sin as his friends assume to be the cause of his present misery. The innocent often suffer and the wicked are frequently allowed to end their days in peace. The moral government of the world, Job maintains, is not such a simple problem as the three friends suppose it to be. In the debate Job with great boldness occasionally says hard things about God. His great desire is to come face to face with God, and in a dim way he continues to believe that though he may be destined to die without knowing the cause of his suffering, yet after death in another world the mystery will be solved. The dialogues are followed by a monologue spoken by Job (chapters

XXIX-XXXI) in which Job describes his former prosperous condition and his present calamities, and continues to disclaim any imputation that his sufferings have come upon him as the result of his sins.

The succeeding six chapters (XXXII-XXXVII) are ascribed to a new character, a young man Elihu the Buzite, who is angry with both Job and his friends. The distinctive note of his argument is that afflictions may have been sent with a gracious purpose. God, as the righteous Governor, disciplines individuals and nations, although sinners by their stubbornness often turn afflictions to their own destruction. The remainder of the poem (chapters XXXVIII-XLII. 6) is devoted to Jehovah's answer to Job's complaint. Job had expressed an earnest desire to meet God face to face. In reply the Divine Being speaks out of the whirlwind, and draws attention to the divine wisdom, power and tenderness revealed in creation, in the control of natural forces and phenomena, in the life of birds and beasts, and in the working of Providence in human history. It is noteworthy that God, when he appears, gives no explanation of Job's sufferings but the suggestion that an All-Wise and Omnipotent God may be trusted to care for His servants. Though there is no explanation of the mystery of human suffering, this vision of God satisfies Job, and he enters into peace. He does not understand, but he is content to be humble and to trust. In the epilogue Job is restored to double his former prosperity, and he dies old and full of days.

Several questions of interest have been raised in connection with the Book of Job; but here we can do no more than make brief mention of them. Is Job to be regarded as history or parable? The allusion to Job as a real person in Ezekiel XIV. 14, and the general probabilities of the situation would lead us to the conclusion that a pious and suffering hero called Job really existed, but that his history has been treated poetically. The class of Hebrew literature to which the Book of Job belongs is the Wisdom group which deals with questions of practical ethics, religious philosophy and speculation. The other members of this group are the books of Proverbs and Ecclesiastes, and, in the Apocrypha, Ecclesiasticus. It is difficult to describe the literary character of the book in modern terms. (It has lyrical elements, but it is not a lyrical poem. It contains dramatic features, but it is not really a drama. It has much in it that is epical, but it is not an epic; and though it is didactic, it soars high above a mere didactic poem.) Victor Hugo has described Job as "perhaps the greatest masterpiece of the human mind," and in its literary character it stands alone in world literature. Scholars have raised questions regarding the integrity of the work, whether it is a single whole or a combination of two or more parts; but it need not be a matter of much concern to us whether the speeches of Elihu are a part of the original book, or an addition by a later writer. As to the period of its composition, Professor Davidson has expressed the view that behind the author's time there probably lay

some great public calamity, which forced upon men's minds the question of evil and the righteousness of God, and that such a calamity could be nothing short of deportation or exile. "We may infer," he says, "that it was the design of the author to teach Israel amidst its sorrows and the perplexities caused by them, that sufferings may be a trial of the righteous, which if reverently borne will lift them up into fuller knowledge of God, and therefore into more assured peace and felicity." These considerations have led many scholars to date the poem near or during or after the exile. The author skilfully maintains a patriarchal colouring throughout the poem, and reveals an acquaintance with the details of desert life, and with the wisdom lore of Israel and adjoining lands.

(b) *Psalms* is a collection of sacred poems, numbering in all one hundred and fifty. These poems are clearly the outpourings of the spirit of devotion to God. They are full of expressions of trust in God at all times, and of meditation on the Divine perfections, the love, power, faithfulness and righteousness of God. (They are a mirror of the human heart in all its spiritual moods and emotions, in penitence, in desire for holiness, in doubt and perplexity, in danger and desolation, or again in deliverance or triumph.) They have been described as being "as comprehensive as the human soul, and varied as human life." No book of the Old Testament has exercised a more profound and extensive influence over succeeding ages than the Psalms. Probably most of the Psalms

expressed in the first case the desires, hopes and feelings of the individual writers ; but it is clear that many of them are intended to express the feelings and aspirations of the faithful community, and of the struggling and suffering Jewish nation. One special value that is thus attached to the Psalter is the abundance of varied devotional material it contains adapted to the varying spiritual moods of the individual, the community or the nation. (It is at once a manual of devotion, a book of hymns and spiritual songs, and a collection of private and public prayers.)

In its present form, the Psalter like the Pentateuch is divided into five books. The first section consists of Psalms I-XLI, the second of Psalms XLII-LXXII, the third of Psalms LXXIII-LXXXIX, the fourth of Psalms XC-CVI, the fifth of Psalms CVII-CL. Each portion concludes with a Doxology. Of the one hundred and fifty Psalms the Psalter contains, one hundred and sixteen have superscriptions of some kind. These titles are not to be regarded as a part of the original text, but they were prefixed at a very early date. Some of the titles are musical directions, some suggest a historical setting for the Psalm, and others indicate the authorship. Seventy-three Psalms are connected in their headings with David. The view is now generally held that the titles for the most part refer to collections which had come to be known by certain familiar names, without its being implied that every Psalm in a collection was written by the person whose name it bears. The Psalter seems to have

been formed very much as modern hymn-books are formed. The earliest collection may with every reason of probability be regarded as belonging to David, "the sweet singer of Israel." Later collections would be those by Asaph and the sons of Korah, and later still the collection made by the Chief Musician, probably for the Temple worship after the exile. (The Psalter is really a library of devotion, containing a great variety of poems written at different periods, from many different points of view and by many different poets. While it must be frankly recognised that there are imprecations and denunciations in some of the Psalms which show that they belong to an earlier, sterner and more violent age than our own, and are lacking in the spirit of humility and forgiveness inculcated in the Sermon on the Mount and the New Testament doctrines generally with their higher moral ideas, none the less the universal element is the dominant note in the Psalter, and even in the hard and narrow imprecations and denunciations there is marked an uncompromising protest against prevalent evils in social and national life which the writers regarded as necessary in the interests of loyalty to Jehovah and the cause of eternal righteousness. They, and the men of their time, were not familiar with the distinction so common to us between hating the sin and loving the offender with a desire to save him. But more than is the case with any other writings of the Old Testament, ~~there~~ there is a timeless quality attaching to the great body of the Psalms which

makes an appreciation of them independent of an exact knowledge of their authorship or historical background. They are intended not for one age, but for all time. From the point of view of subject-matter, the following is a possible classification of the different Psalms. Any rigidly exact classification is out of the question.

### *I. Prayers.*

- (1) For pardon of sin : Psalms 6 ; 25 ; 32 ; 38 ; 51 ; 130 ; 143.
- (2) Under deep affliction : Psalms 6 ; 7 ; 10 ; 13 ; 17 ; 22 ; 31 ; 35 ; 39 ; 41-43 ; 54-57 ; 59 ; 64 ; 69-71 ; 77 ; 86 ; 88 ; 94 ; 102 ; 109 ; 120 ; 140-143.
- (3) Of the Church under persecution : Psalms 44 ; 60 ; 74 ; 79 ; 80 ; 83 ; 89 ; 94 ; 102 ; 123 ; 137.
- (4) Relative to public worship : Psalms 26 ; 27 ; 42 ; 43 ; 63 ; 65 ; 84 ; 92 ; 95-100 ; 118 ; 122 ; 132 ; 144 ; 145-150.
- (5) Expressing trust in God : Psalms 3-5 ; 11 ; 12 ; 16 ; 20 ; 23 ; 27 ; 28 ; 31 ; 42 ; 43 ; 52 ; 54 ; 56 ; 57 ; 59 ; 61-64 ; 71 ; 77 ; 86 ; 108 ; 115 ; 118 ; 121 ; 125 ; 131 ; 138 ; 141.
- (6) Declaring the Psalmist's integrity : Psalms 7 ; 17 ; 26 ; 35 ; 101 ; 119 v. 2.

### *II. Thanksgivings.*

- (1) For mercies shewn to the Psalmist : Psalms 9 ; 18 ; 30 ; 32 ; 34 ; 40 ; 61-63 ; 75 ; 103 ; 108 ; 116 ; 118 ; 138 ; 144.

- (2) For mercies shewn to the Church : Psalms 33 ; 46 ; 47 ; 65 ; 66 ; 68 ; 75 ; 76 ; 81 ; 85 ; 87 ; 95 ; 98 ; 105 ; 106 ; 107 ; 124 ; 126 ; 129 ; 134 ; 135 ; 136 ; 149.

*III. Psalms of Praise.*

- (1) Declaring God's goodness and mercy : Psalms 3 ; 4 ; 9 ; 16 ; 18 ; 30-34 ; 36 ; 40 ; 46 ; 65-68 ; 84 ; 85 ; 91 ; 99 ; 100 ; 103 ; 107 ; 111 ; 113 ; 116 ; 117 ; 121 ; 126 ; 145 ; 146.
- (2) Declaring God's power, majesty and glory : Psalms 2 ; 3 ; 8 ; 18 ; 19 ; 24 ; 29 ; 33 ; 45-48 ; 50 ; 65-68 ; 76 ; 77 ; 89 ; 91-100 ; 104-108 ; 110 ; 111 ; 113-118 ; 135 ; 136 ; 139 ; 145-150.

*IV. Psalms of Instruction.*

- (1) Shewing the blessings of God's people and the misery of His enemies : Psalms 1 ; 3 ; 4 ; 5 ; 7 ; 9-15 ; 17 ; 24 ; 25 ; 32 ; 34 ; 36 ; 37 ; 41 ; 50 ; 52 ; 55 ; 58 ; 62 ; 73 ; 75 ; 82 ; 84 ; 91 ; 92 ; 94 ; 101 ; 112 ; 119 ; 121 ; 125 ; 127-129 ; 133 ; 149.
- (2) The excellence of God's law : Psalms 19 ; 119.
- (3) The vanity of human life, etc. : Psalms 14 ; 39 ; 49 ; 53 ; 73 ; 90.

*V. Prophetic and Typical Psalms.*

Psalms 2 ; 16 ; 22 ; 24 ; 31 ; 35 ; 40 ; 41 ; 45 ; 50 ; 55 ; 68 ; 69 ; 72 ; 87 ; 88 ; 102 ; 109 ; 110 ; 118 ; 132.

*VI. Historical Psalms.*

Psalms 78 ; 105 ; 106 ; 135 ; 136.

Psalms that may with considerable probability be assigned to David are 3, 4, 7, 8, 15, 18, 24, 32, as well as 19 (the first six verses) with perhaps 101 and 110 and some others.

2) *Proverbs* occupies an important place in what is known as the Wisdom Literature of the Jews. In its present form it consists of nine general divisions. (1) The preface defining the aim of the book, I. 1-6. (2) A general introduction describing the characteristics and value of the wisdom teaching, II. 7—IX. 18. Both these divisions are in the first verse of the first chapter referred to as "The proverbs of Solomon, Son of David, King of Israel." (3) A large collection designated simply as "The Proverbs of Solomon," X. 1—XXII. 16. The fact that ten proverbs in this collection are repeated in practically the same words, indicates that this collection, like the Book of Proverbs as a whole, is made up of smaller collections. In chapters X—XV the parallelisms are generally antithetic, while in the remainder of the book they are generally synonymous. (4) A supplemental collection XXII. 17—XXIV. 22. This contains many repetitions of proverbs found in the larger collections. (5) A shorter appendix with the superscription "These also are from the wise," XXIV. 23-34. (6) The second large collection of proverbs XXV—XXIX. This bears the inscription "These also are the Proverbs of Solomon which the men of Hezekiah, King of Judah, transcribed." (7) The words

of Agur XXX. Of Agur nothing is known beyond his name. (8) The words of King Lemuel XXXI, 1-9, "the prophecy that his mother taught him." (9) A description of the ideal Hebrew housewife. King Solomon was regarded by the Jews as the father of Jewish proverbial wisdom, and so in the course of the centuries many proverbial sayings came to be associated with his name. Many of the proverbs in the Solomonic collection of this book deal with subjects that would hardly be fit in the mouth of a monarch noted for the splendour and luxury of his court, his many foreign wives, and the heavy taxation he imposed on his subjects. We have no means of distinguishing with certainty what proverbs in this book originated with Solomon himself. It is clear that the sayings of the wise were gradually collected together, and the book assumed its present form probably some time after the exile.

In early Israel, as in most eastern countries there were many men and women famous for their ability to give wise counsel in the varied affairs of practical life, mainly of a secular character. A reference to Jeremiah XVIII. 18 makes it clear that there were three classes of teachers recognised in Israel: prophets, priests and wise men. The gradual disappearance of the prophets during the latter part of the Persian period, and the devotion of the priests to ritual more than to teaching, gave the wise men their opportunity to stand forth as religious and not merely secular teachers. It was during the Greek period, and possibly in part under the

intellectual stimulus of Greek thought, that the wise attained their greatest prominence and influence. Hebrew wisdom is, however, in some respects fundamentally different from Greek philosophy. (Philosophy starts with the world as it is, and seeks to find a place for God in it. Hebrew wisdom started with God, and sought to explain the world and interpret the practical problems of life in terms of God.) The ideal of life inculcated is a worthy one, and honesty, industry, chastity, considerateness for all, helpfulness towards the distressed, humanity, reverence and trust towards God are unweariedly urged.

(*It*) *Ecclesiastes* purports to be written by a son of David, a king in Jerusalem, and was consequently attributed to Solomon in old times. Most modern scholars, however, maintain that the original Hebrew throughout the book shews traces of verbal forms, idiom and style of a later period than Solomon's time. The social and political circumstances described and the general tone of thought, it is held, all point to a later time: either the last century of the Persian Empire, or more probably, the Greek period. On this theory the book was written under the guise of Solomon, such personation being a common literary device in ancient and modern times. Language is often put into the mouths of great men (as for instance in the case of the Socratic dialogues of Plato) not as having been literally spoken by them, but as expressing the sentiments which might fairly be assigned to them under given circumstances. The title "*Ecclesiastes*" is a Greek term which

attempts to express the meaning of the original Hebrew "Kohleth," *i.e.*, "one who speaks in an assembly," the assembly being all who give their hearts to the acquisition of wisdom. The word has been also rendered "the Preacher" and "the great Orator."

(The main purpose of the author is evidently to offer men counsel, the result of his own experience, as to the principles on which they shall order their lives.) Evidently he belonged to a class who felt oppressed and crushed by the dreary religious, social and political outlook. Wickedness reigned in high places, and the upper classes crushed all beneath them with an oppression from which there was no escape. The country groaned under an irresponsible officialism, and espionage was rife. Viewing the circumstances of his day and the state of social rottenness that existed all around him, the author, whose general attitude towards life is distinctly pessimistic, comes to the conclusion that all is vanity or a vapour, a mere striving after wind, and that man's only course is to fall back upon present enjoyment and industry. He reiterates the view that it is man's highest privilege to extract from passing experiences the small measure of joy and happiness that they offer and therewith be content. Life beyond the grave seemed to offer him no compensation. He was by no means an agnostic, but retained faith in God's rulership of the world. He, however, viewed God mainly as the austere Judge, Omnipotent and Righteous. The element of love and forgiving mercy in the Divine character is hardly expressed.

As Professor Kent remarks : " Compared with many other Old Testament books, the religious value of Ecclesiastes is slight indeed. Its chief value however is historical: it presents one phase of thought in the Judaism of this period, and shews how sorely the Jewish people needed the spur of a great crisis to rouse them to noble and unselfish action. The book of Ecclesiastes also furnishes the darker background which brings out in clear relief the inspiring messages of the great prophets that had gone before, and of the greater Prophet who was to set before the human race a worthy goal, and a fresh and true interpretation of the value of life."

(e) *Song of Songs* (or Canticles, or Song of Solomon) according to the title in the first verse is the work of Solomon, but many scholars maintain that the ascription of the authorship to the famous king is partly due to his being mentioned in such passages as I. 5, VIII. 12, and partly to his reputation as the typically wise man, the composer of songs a thousand and five (I Kings IV. 32). There is considerable uncertainty as to the date of the poem. Some believe it was an early north Israelite poem, perhaps dating from the tenth century B. C., but the internal evidence, mostly linguistic, seems to point to a date subsequent to the exile, not earlier than the fourth century B. C. The book is taken by many to be of the nature of a dialogue between two lovers, or perhaps three, who are supposed to be a maiden known as the Shulamite, her rural lover, and King Solomon, and there is a

chorus of daughters of Jerusalem who from time to time join in it. According to this standpoint, the object of the book is to celebrate the triumph of true love over the glittering allurements of exalted station—the maiden who is wooed by the magnificent king remaining faithful to her lover of humble rank. Another theory is that the book is a collection of love-ditties, composed for and suitable for use at marriage festivals. In Syria, bride and bridegroom play the part of queen and king during the first week of married life, and receive the homage of the whole country-side. In any case, the work appears to consist of canticles in celebration of true human love. At first it may occasion some surprise to find in the Bible a poem on human love. But the mutual attraction of the sexes is of divine ordination, and all true earthly love is a sacred mystery, a stepping-stone to the love that is divine and celestial. It needs to be noted that the Jews admitted the book into the Old Testament canon because they supposed it to treat of a religious theme—the relation between Jehovah and His people. The Christian Church followed the same general line, explaining the song as an allegory of the love between Christ and the Church, or Christ and the soul. There is no necessary conflict between the two standpoints ; for

All the glory and the grace of things,  
Witchcraft of loveliness, wonder of flesh,  
Fair symmetry of forms, deep harmonies  
Of line and limb—are but as shadows cast  
From hidden light of Beauty and of Love,

#### (4) *The Prophetical Books.*

In modern English "to prophesy" means to predict, and there is a danger of modern Biblical readers regarding the prophetical literature of the Old Testament as a literature of prediction. But the preposition *pro* in the term prophet is not used in the sense of "beforehand" but of "instead of," and so a prophet is one who speaks in place of another, an interpreter. In Exodus VII. 1, Aaron is referred to as a prophet of his brother Moses, because he stands forth as a speaker on behalf of Moses, putting into formal speech the thoughts of his leader. So the prophets of the Old Testament are regarded as interpreters for God. From time to time they are called on to predict, as an important part of their work, but the prediction is an accident, not the essence of the prophecy.

Hebrew prophecy represents a religious movement of supreme importance in the history of religion. Among Semitic and other peoples the idea was widely prevalent of an order of men who were favoured with special intercourse with the Deity, and entrusted with special messages from heaven, or were endowed with an unusual power of foretelling future events. Sometimes the functions of prophet and priest were blended, and the distinction between the prophet and the soothsayer or diviner was not marked. In early times in Israel, according to I Samuel, IX. 6-9, the prophet was called a seer, and was consulted in times of perplexity, even upon matters of practical and secular interest, receiving a

present in return for his services. In those days also we find companies of prophets, who were subject to a sort of ecstasy, which appears to have been contagious (I Samuel, XIX. 18-24). Samuel appears to have organised these enthusiasts, placing himself at their head. In later times, there was a prophetic guild known as "the sons of the prophets," with branches in various places such as Bethel and Jericho (II Kings, II. 2, 3, 15). The canonical prophets, however, had little direct connection with these professional communities, which became in the end the nurseries of false prophecy. Amos in particular indignantly affirms his independence of them, "I am no prophet, neither am I a prophet's son." The false prophets were in the main "time-servers," preaching peace when there was no peace. They held that Jehovah was a purely national God, and so was bound to protect and favour His people in all circumstances. The true prophets, on the other hand, knew Jehovah as the one living God, ruling the world in righteousness, who had chosen Israel to be a righteous nation, and could not but punish them if they fell into sin. In distinguishing the true and the false, the divinely inspired message and the merely human, the people were expected to use their moral and spiritual insight and to discriminate between the issues set before them (see Jeremiah XXIII. 21, 22, 33-40; XXVIII. 8, 9; Amos III. 1, 2).

It is generally recognised that a new era in prophecy begins with Samuel. There can be no doubt that many in the prophetic settlements organised

by Samuel were animated by the devoted and fervent spirit necessary for the maintenance of the prophetic fire in the nation. To these settlements or training schools may probably be traced the preservation of national traditions, and the beginnings of historical literature in Israel. Saul was at one time brought under their influence, and Samuel exercised a commanding influence over them as did Elisha in later days. From the time of Samuel onwards there was a succession of prophets, like Nathan, Ahijah of Shiloh, Elijah, Elisha who appeared as the counsellors and monitors of kings and princes, who did not hesitate, when the moral circumstances required it, to warn, rebuke and uncompromisingly oppose the ruling princes of their day.

The prophets whose writings have come down to us begin with Amos. He may be said to introduce the golden age of prophecy in which Isaiah is the central glorious figure. In the eighth and seventh centuries B.C., when the Assyrian power was dominant, a succession of prophets appeared whose writings have come down to us. Amos and Hosea prophesied in the Northern Kingdom of Israel, Isaiah and Micah in the Southern Kingdom of Judah. Zephaniah and Nahum too belonged to the Southern Kingdom, and prophesied in the early part of the seventh century. As prophets of the Chaldean or Babylonian period, we find Jeremiah and Habakkuk before the exile, and Ezekiel during the former part of the Captivity. The great unknown seer, whose writings are found in the second part of

the Book of Isaiah, delivered his deeply inspiring and spiritual message to the exiles in Babylon. The activities of Haggai, Zechariah and Malachi belong to the Persian period, after the return from Babylon. The dates of Joel, Jonah and Obadiah are difficult to ascertain.

( The prophetic writings contain much of the most elevated literature of the Bible. The opening chapter of Isaiah is a good example of the prophetic style. Rebuke and exhortation are blended with offers of pardon and promises of restoration. Sometimes the prophet delivers his message by describing or performing some symbolical action. Another mode of presentation is by vision, and in the loftiest strains of Isaiah and other prophets much poetry is mingled with the prose.

The prophet's "chief work was to serve as a great moral and religious teacher especially in relation to the duties of national life. He was sent to minister to his own age, to teach his contemporaries the duties of the hour, how to apply the highest religious principles to current questions of political and social life." The false prophet practically asserted the maxim, "my country, right or wrong," the true prophet enforced the lesson that unflinching loyalty to God is the only secret of national stability and success. "The power of the prophet," writes Dr. W. T. Davison, "has been compared to the modern liberty of the press. The comparison is sadly inadequate, for at best, the press represents the highest current of public opinion, whilst it was one of the

chief duties of the prophet to rebuke public opinion in the light of higher truth, which is discerned as from a mountain top, whilst all the valley below lay in darkness. That the ethical standard was maintained in Israel as high as it was, and that the Jews were the most progressive people of antiquity, and conjointly with the Greeks have so strongly influenced modern culture, is due mainly to the prophets." In delivering their message they were called upon to be interpreters of the past, reviewing the earlier history of Israel, and showing the divine meaning which their countrymen were slow to discern in it. They were also called upon to be predictors of the future, whether immediate or remote. Their predictions were made to enforce the appeal for righteousness in the present and were conditional in character. Judgments might be averted by repentance and blessings might be forfeited by disobedience. In their thoughts of the more distant future, they set forth the ideal of a coming perfect king, a righteous servant of the Lord, first suffering and then triumphant, a nation penitent and forgiven, united and restored, a new and spiritual relationship between God and His people, a world-wide Kingdom of God (see Isaiah XI. 1-10 ; XXXII. 1-8 ; Ezekiel XXXVI, XXXVII ; Isaiah LIII ; Isaiah LX. Micah IV. 1-7. Jeremiah XXXI. 31-34). Prophecy of this ideal kind, however, is constantly combined with more definite predictions regarding the near future. This applies to Isaiah's prophecy regarding Immanuel. As a result of such prophecies there arose what is known as the

Messianic expectation. In the New Testament, these prophecies are regarded as finding their fulfilment in the teaching and personality of Jesus Christ.

(a) *Isaiah* in its present form consists of two main divisions : *Chs. I—XXXIX*—prophecies belonging to a great variety of occasions, and the remainder of the book in the main homogeneous. The following is a more detailed analysis of the main sections.

*Chs. I—VII* contain *Isaiah's* call and descriptions of the sin, desolation and restoration of Judah and Jerusalem primarily in the days of Ahaz, King of Judah, who came to the throne about 735 B.C. The promise of the coming child, Immanuel, was a pledge that God was with his people, a remnant of whom would be restored as from the land of Egypt.

*Chs. VIII—XXIII* contain prophecies chiefly relating to neighbouring nations. Babylon is to be destroyed by the Medes and Elamites : Assyria, Philistia, Moab, Damascus, Ethiopia, Egypt, Arabia and Tyre are to be chastised.

*Chs. XXIV—XXXV*. The judgment on Israel shall be followed by restitution ; but Ariel (a name for Jerusalem) and Ephraim (the northern kingdom) must suffer severely, before deliverance can come. The folly of trusting in foreign allies is exposed. In the days of the Righteous King, the Spirit shall be poured out, and evil shall be put down.

*Chs. XXXVI—XXXIX* contain extracts from the history of the reign of Hezekiah, found also, with the exception of Hezekiah's song, in II Kings XVIII-XX.

*Chs. XL—XLVIII* prepare the way for a special manifestation of the living God to Israel in exile, of which the decree of Cyrus is a foreshadowing. The hope of the return is grounded by the prophet upon the fact that Jehovah is the only God, the Creator and Ruler of all things, the Disposer of the fate of nations, who guides the course of history according to His will.

*Chs. XLIX—LVII* have as their distinguishing feature the development of the prophet's teaching concerning the servant of Jehovah. The ideal elements of the nation, Israel, are in the first place considered collectively as the servant of God. The idea then passes to an individual, distinct from the nation, in whom are concentrated all the attributes of the ideal nation, and who through patient and vicarious suffering shall realise all that Israel was intended to be, and bring spiritual light and blessing to the nations of the world. The Christian Church has always interpreted these chapters as finding their perfect fulfilment in the life and passion of Jesus Christ.

*Chs. LVIII—LXVI* are chiefly distinguished by the glowing pictures they contain of the future of Jerusalem, when the Jews shall be restored to their land again. A glorious restoration is promised, all nations are to be members of the restored city,

the crowning glory of which is the holiness of its citizens.

Our knowledge of the life and teaching of Isaiah rests on the book that bears his name. He received the call to be a prophet in the year that King Uzziah died (about 740 B.C.). He lived in Jerusalem, and there in close connection with the king and court, and in the centre of the national life, he exercised his ministry. His latest prophecies, which can be dated with certainty, are connected with the invasion of Judah by Sennacherib, the Assyrian monarch, in 701 B.C., so that his ministry extended over a period of at least 40 years. According to Jewish tradition he suffered martyrdom by being sawn asunder during the persecution of the true servants of Jehovah under King Manasseh.

Brief reference may be made to the period of Isaiah's prophecies. The period of the prophet's youth had been an age of prosperity and material progress for Judah under Uzziah and Jotham. The development of national wealth, however, brought with it social evils. The land got into the hands of a few wealthy holders, the poor were oppressed, and luxury and wrongful indulgence became rampant. There was a corresponding decay in religion, and the people became sceptical in regard to the supreme issues of their religious faith, being addicted at the same time to superstitions, magic and necromancy. The substance of Isaiah's teaching in view of this condition of affairs is that Jehovah, as the Holy One of Israel, cannot let these things

go unpunished, but is bound to vindicate His holiness. This He will do by a searching judgment, which will not however destroy the nation, but a faithful remnant shall be left, through which Israel will attain to its glorious destiny.

When the Assyrian monarch, Tiglath-Pileser, formed a great scheme of conquest which should unite all Western Asia under his sway, the smaller states naturally took alarm, and sought by combination to keep off the common enemy. Rezin, King of Syria, and Pekah, King of Israel, made an alliance, and endeavoured to compel Ahaz of Judah to join with them against Assyria. Ahaz however adopted the policy of buying the support of Assyria, with the result that Judah became a dependency of the Assyrian Empire, and was further committed to religious apostasy. Isaiah strongly opposed the policy of the king at this crisis, and persistently urged reliance in faith upon Jehovah, as the only way to secure the safety and prosperity of the kingdom. Later, during the reign of Hezekiah, various efforts were made to unite the smaller states with Egypt, against Assyria. Now that Judah was tributary to Assyria, Isaiah spoke with no uncertain note against the politicians of Judah who looked to Egypt for support against Assyria, exposing their scepticism, mistrust in Jehovah, and misplaced confidence in material power which could not avail them in the time of need. Shalmaneser (Tiglath-pileser's successor) led an army to Palestine to subdue the disaffected states,

and after a siege of three years, Samaria was captured (722 B. C.) by his successor Sargon, the Israelites were taken into exile, and the northern kingdom came to an end, and two years later the Egyptians were overthrown. Sargon was succeeded by Sennacherib in 705 B.C., and again attempts were made to stir up revolt against Assyria on a large scale. Hezekiah joined in the rebellion, but was reduced to submission, and made to pay a heavy fine with the Temple's treasure. Sennacherib sent an embassy to demand the surrender of Jerusalem, contemptuously defying Jehovah's power to defend it. Isaiah in this crisis taught that Jehovah is supreme over all, the Assyrian invader was but His instrument appointed to chastise His people for their sins, and when the work of punishment was done, a sudden disaster should overtake the Assyrians, and Jehovah would preserve Jerusalem inviolate. This prophecy received a remarkable fulfilment. In one night, the flower of Sennacherib's army perished and Jerusalem was saved. So far as our knowledge goes, this was the culminating point in Isaiah's ministry, a ministry that was throughout characterised by one supreme message, that the duty of the people of God in the hour of peril was in quietness and confidence to exercise faith in God, and not to rely on statecraft, diplomacy or political alliances. "By common consent," writes Dr. Moulton, "Isaiah is one of the world's greatest writers : the whole range of literary expression—finished oratory, lyric song, imaginative

dramatisation—is handled with the ease of a great master.

A study of the internal evidence (the contents, allusions, implied historical setting and literary style) has led the majority of modern scholars to the conclusion that some considerable portions of the Book of Isaiah, as we now have it, are not the work of Isaiah the son of Amoz, but the utterances of another and later prophet, a second Isaiah. These prophecies, it is maintained, were added in the same way as psalms by later writers were added to the original collection ascribed to David. Apart from the additions in the first part of the book consisting of Chs. XIII, XIV, XXIV—XXVII, XXXIV, XXXV, the great section Chs. XL—LXVI is assigned to an unknown prophet who lived towards the close of the Babylonian exile. It is urged in support of this view that, however far an Old Testament prophet may project his vision into the future, the standpoint from which he does so is always that of his own time, and his words are for the warning and encouragement of those of his own age. In Isaiah's time, it is pointed out, Assyria under Shalmaneser, Sargon and Sennacherib was the dominant world power; but in Chs. XL—LXVI the Babylonian Empire, which under Nebuchadnezzar had succeeded to the power of Assyria, is tottering to its fall, and destined to be overthrown by Cyrus who has embarked on his victorious career. It is further argued that problems bearing on the literary structure of the several books of the Bible have to

be investigated by the ordinary methods of literary research, and these methods, it is urged, drive us to the conclusion that the second part of the Book of Isaiah is the work of a prophet who lived towards the close of the Babylonian exile.

Chapters XL—LXVI have been described as the Rhapsody of Zion Redeemed. "Not only in its literary form," writes Dr. Moulton, "but also in its range of thought, this work is nothing less than stupendous. Its starting point is a definite historical event—the deliverance of Israel from Babylonish captivity by the conquering career of Cyrus : from this the field of view widens to present the whole scheme of Divine providence, in its dealing with the chosen nation, and through this chosen nation with all the world. Centuries before the most enlightened minds could grasp it, the rhapsody presents the idea of spiritual conquest : in place of empire founded on force, it holds up to its hero nation the mission of bringing light to the Gentiles. It enthrones the supreme moral conception of redemption, and surrounds this with attractive images. It offers the stimulating ideal of a golden age in the future and not in the past ; yet for attaining such ideal it recognises as an essential condition the stern judgment that for ever separates evil from God. And these colossally great conceptions are not shadowed forth in philosophical speculation, they are made alive with dramatic setting and movement : but (it is a drama that is enacted in the region of the spiritual, with God for its leading personage, and providence for its plot !)

(b) *Jeremiah* affords us a very clear insight into the internal conditions of Judah in the period preceding the Captivity. Jeremiah was born towards the close of Manasseh's long and evil reign (B. C. 696-641). It was during the reign of Manasseh that Isaiah was supposed to have suffered martyrdom, and the influence of the reign overshadowed Jeremiah's life. In the thirteenth year of the good king Josiah, Amaziah's grandson (Amon, Amaziah's son, reigned only two years), he received his call to be a prophet, and his prophetic life was continued under that king's four successors, viz., Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. His ministry thus extended over a period of more than forty years.

Some indication is needed of the historical setting of Jeremiah's ministry, and the attitude adopted by the prophet to the problems of his day. During the reign of Hezekiah, under the inspiring direction of Isaiah, the spiritual ideals of the prophetic religion had made considerable progress, but in the long reign of Manasseh a strong reaction occurred. Jerusalem had been steadily securing a firm hold on the reverence and affection of the Hebrews, and was coming to be regarded as the special abode of Jehovah, the Holy City of the Hebrew faith. In the interests of purity in worship, Hezekiah, moved by the spiritual teaching of Isaiah, made an effort to abolish the country shrines (where pagan rites were more likely to survive) and centralise the worship in Jerusalem. It is probable that the superstitious prejudices of the village people had been outraged as

a result of Hezekiah's policy, and the new king, Manasseh, on the death of Isaiah, appears to have yielded to the clamour of the villages for liberty to worship at their own local shrines, consecrated by the usage of antiquity. There was a general return to old and outworn forms of worship, and child-sacrifice which had been prevalent among the Semites in early days was revived, children being offered to Jehovah under the name of Moloch, Baal and other gods, at Topheth, a place just outside Jerusalem in the Valley of Hinnom. Many scholars maintain that it was probably during this reign that the legal code of Deuteronomy, with its emphasis on Jerusalem as the central place of worship, assumed its present form under the guidance of some great writer inspired by the prophetic and spiritual ideal of Isaiah and his school, and was safely deposited in the Temple. The brief reign of Amon was but a continuation of the reign of his father. In the eighteenth year of Josiah's reign, a great movement was initiated in the direction of religious reform, due to the finding of the book of Deuteronomy. He proceeded to sweep away from Judah all shrines except the Temple in Jerusalem, all pillars as representatives of the deity, and all sacred poles, together with all immorality practised under the guise of religion. The reform cost a long struggle, and all the authority of the king and all the strength of the prophetic order were needed to carry it through. It proved a turning point in the history of Israel, for it placed in the hands of the

people a written code, and a definitely organised religious system. From the nature of the case however, the reformation was largely political in character. Jeremiah, deeply imbued as he was with the importance of the spiritual in religion, recognised the unsatisfactory nature of any reform that came mainly from the will of the king rather than from the conscience of the people. The true law must be written in the heart.

In the realm of politics an international crisis was approaching. The kings of Judah had been long vassals of Assyria ; but in the latter half of the seventh century B.C., the great power of the Assyrian empire began to decline, being threatened by the new Median state on its eastern border. The Assyrian capital, Nineveh, escaped capture by the Medes in 625 B.C., but her lands were wasted, and her dependencies stripped from her. In the meantime there had been a great irruption of Scythian nomads who, swarming southwards from the Oxus plains and over the Caucasus passes, swept as a deluge to the border of Egypt, though the Judæan highlands seem to have escaped, possibly through the vigorous action of Josiah. Shortly before the newly risen Chaldean or Babylonian power made good its claim, by the capture of Nineveh, to be the successor of Assyria, Pharaoh-Nechoh, King of Egypt, in the hope of seizing the Assyrian provinces nearest him and attaching them to Egypt, invaded Palestine with an army, moving northward along the maritime plain. Josiah, probably because he determined to

claim sovereignty over all the territory formerly occupied by Israel, marched northward with an army, fought Nechoh on the ancient battlefield of Megiddo, and met with defeat and death (608 B.C.). This proved a great blow to the party of religious reform. That Josiah had won the confidence and affection of his people is indicated by their deep and long-continued mourning. The people of Judah placed Shallum (generally known as Jehoahaz), Josiah's youngest son, on the throne. Jeremiah evidently used his power for good; but the choice did not satisfy Pharaoh-Nechoh, who deposed Shallum, carried him captive to Egypt, and placed Jehoiakim, another son of Josiah, in his place. Jehoiakim remained a vassal of Egypt for four years. In the meantime Nechoh became ambitious to follow up his previous success, and so in 604 B.C. with the object of checking the Babylonian power, entered Asia, and marched to the Euphrates. Here he was met by Nebuchadnezzar, the Babylonian crown prince, and crushingly defeated at Carchemish, and thus Judah passed into vassalage to Babylon. After a few years Jehoiakim began to intrigue again with Egypt. Finally in 598, Nebuchadnezzar sent a large army to punish Judah. Jehoiakim died in 597 B.C. before the army could arrive, but the blow fell on his son and successor Jehoiachin, who was deposed after a reign of three months, and carried captive to Babylon, along with the flower of the nobility, and the best of the craftsmen of the land. This was the first captivity which included Ezekiel, a priest, who later received the

prophetic call. Nebuchadnezzar spared the kingdom of Judah a little longer, and set Zedekiah, a third son of Josiah, on the throne. After some years, he too was led into intrigue with Egypt and revolt against Babylon. In the meantime, Jeremiah who recognised as inevitable the doom and downfall of Jerusalem, began to prepare the faith of the people to survive the approaching shock, as Ezekiel was doing among the exiles, by teaching them that, while Jehovah would abandon Jerusalem, he would establish an inner covenant of the heart with all who were faithful. In 587 B.C. the Babylonian army appeared, and the siege of Jerusalem began. Early in 586 B.C. Hophra, King of Egypt, marched an army into Palestine, and Nebuchadnezzar was obliged to raise the siege, to send his full force against the Egyptians. Jerusalem was wild with joy and Jeremiah and his party were laughed to scorn. But Hophra was soon defeated, and the siege of Jerusalem renewed and pressed to completion. Later in the same year the city was sacked and the glorious temple destroyed. Zedekiah's eyes were put out, and he was brought to Babylon and immured in a dungeon. Another large body of captives were transported to Babylonia. Jeremiah was permitted to remain under Gedaliah, Nebuchadnezzar's new governor, who was of a family well-disposed to the prophet. In two months' time, Gedaliah was treacherously murdered by the irreconcilables among the remnant in the land. This event so terrified some friends of Jeremiah that they fled to Egypt and carried away the protesting prophet with them by force. He had the

distress of witnessing his companions abandoning the worship of Jehovah and resorting to the worship of the Queen of Heaven. Jewish tradition relates that he died at the hands of his incensed fellow-exiles. To the last, he remained faithful to the great spiritual trust imposed upon him. There was a shipwreck of the Jewish states; but as a result of the prophetic teaching, the inner community of heart-believers, the church within the nation and religion within the soul of the individual survived the exile, and prepared the way for the great spiritual ideal of the Kingdom of God in the teaching of Jesus Christ, and the modern recognition of individual responsibility as the foundation of character and spiritual life. There is a pathetic interest attaching to the career of the prophet. Being naturally of a diffident nature, he shrank from publicity and had no natural leanings to the prophetic career. His ministry was a long martyrdom from the standpoint of the inner struggle within his soul against the burden laid upon him as well as the combined contest he was called upon to wage with kings and people. There is an undoubted gloom overshadowing many of his pages, and through the attachment of his name to the Lamentations he has sometimes been disparagingly styled "the weeping prophet"; but he stands forth as a heroic figure, even among the greatest of the Old Testament personalities, and he is recognised as among the greatest of the prophets. "Jeremiah," writes Professor Findlay, "has neither the sublimity and sustained oratorical power of Isaiah, nor the pungency of Amos, nor the

poignancy of Hosea, nor the fire and nerve of Nahum, nor the subtlety of Habakkuk ; but in richness of imagery, in fulness of human interest, in lucidity and naturalness, in his command of the various resources of poetry, eloquence, pathos and practical appeal, by virtue of the combination of excellences he presents and the value of his total output, Jeremiah is the greatest of the writing prophets."

The book may be divided as follows :—

(1) *Chs. I—XXXIII*, contain prophecies mingled with history, partly personal, partly national, from the calling of the prophet onwards, and consisting chiefly of threatenings of judgments upon the people who have broken the covenant which God had made with them. The people are reminded that the possession of the temple would not help them any more than that of Shiloh, the central sanctuary in former days, had done. The prophet mingles promises with rebukes, and sets before them the prospect of salvation and the institution of a new covenant based on moral regeneration.

(2) *Chs. XXXIV—XLV*, consist of historical narrative, chiefly of the siege of Jerusalem, and the sufferings of the prophet during it, with prophecies after the taking of the city, the last chapter referring to Baruch, friend and secretary of Jeremiah.

(3) *Chs. XLVI—LI*, contain warnings to foreign nations, some of whom were untrustworthy allies, others hostile, and others the prey of the Chaldeans, *viz.*, Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Elam.

(4) *Ch. LII* is a historical appendix, containing the narrative of the capture of Jerusalem, which is found embodied in the last two chapters of the Kings. The roll referred to in *Ch. XXXVI*, as having been burnt by the king, probably contained what we now have in *Chs. I—XIX* or the bulk of it. The prophecies are not arranged in the book in the order of time. The following has been suggested as a rough approximation to a chronological arrangement :—

*Chapters.*

I—XII      Josiah.

XIV—XX      Jehoiakim.

XXVI      1st year of Jehoiachin.

XXV      4th year of Jehoiachin.

XLVI—XLIX.

XXXV, XXXVI, XLV.

The remainder (except XXXIX—XLIV which relate to the period of exile) belong to the reign of Zedekiah. The order would be somewhat as follows :—XXIX, XXVII, L, LI, XXVIII, XXI—XXIV, XXXIV, XXXVII, XXX—XXXIII, XXXVIII, LII.

(c) *Lamentations* consists of five lyric poems, having as their theme the siege, capture and destruction of Jerusalem by Nebuchadnezzar in 586 B. C. The first four poems are acrostic, corresponding to the number of letters in the Hebrew alphabet (*i.e.*, XXII), though in the third each letter is used three times. The fifth poem though not an acrostic has 22 verses. The following are the subjects of the five poems :—

(1) Zion's desolation and sorrow.

(2) Zion's sorrows due to Jehovah's anger.

(3) Zion's hope in God's mercy.

(4) Zion's former glory contrasted with her present humiliation.

(5) Zion's earnest petition for deliverance.

The book is traditionally ascribed to Jeremiah, and notwithstanding all the objections to the contrary, the balance of evidence, both internal and external, probably favours Jeremiah's authorship. The Jews recite the book on the Black Fast—the anniversary of the destruction of Jerusalem. Great technical skill is shewn in the composition of the poems. The religious value of the book lies in the emphasis it lays on the disciplinary character of divine chastisement.

(d) *Ezekiel* may be divided into four sections :—

(1) *Chs. I—XXIV* consist of prophecies mainly directed against Judah, condemning the perjury of the alliance with Egypt, after accepting vassalage under Babylon, and announcing the approaching fall of Jerusalem.

(2) \**Chs. XXV—XXXII* consist of prophecies against neighbouring nations, Moabites, Ammonites, Edomites, Philistines, who had triumphed maliciously over Judah's calamities ; against Tyre and Sidon ; and also against Egypt and Pathros, Judah's useless allies. These chapters are not in order of time.

(3) *Chs. XXXIII—XXXIX* consist of the reproof of unfaithful shepherds, the vision of dry bones, the overthrow of Gog, etc.

(4) *Chs. XL—XLVIII* giving us the vision of the temple and its measurement and the re-appropriation

of the land, consists of a carefully elaborated sketch of the polity of repatriated Israel as an ecclesiastical organisation.

As we have seen in dealing with the book of Jeremiah, Ezekiel was a priest, who was carried into Babylon at the first captivity of Judah in 597 B.C., eleven years before the destruction of Jerusalem. In the fifth year of his captivity he was called and consecrated to the work of a prophet and carried on his ministry at intervals for twenty-two years. He lived among a colony of his fellow-exiles, who were settled at a place called Tel-abib. Though his prophecies were spoken in the first place to the elders and other exiles at Tel-abib, they were really addressed to the whole people of Israel whom they represented. Symbolic actions, allegories and visions are specially characteristic of the prophecies of Ezekiel, and he works them out with great minuteness of detail. As a prophet, Ezekiel's chief work lay in the recognition and elaboration of the idea of individualism, God's dealing with each soul as an individual. In this respect his work is related to Jeremiah. On the other hand he has been termed the father of Judaism and the most priestly among the prophets, because of the ideals he entertained of the rehabilitation of Hebrew institutions about Jerusalem as a centre. In his conception of the new order of things, he thought of Israel as a holy nation separated from the world by a body of enactments calculated to preserve its peculiar sanctity. In the perfect Kingdom of God, he left a larger place for ritual and

external law than did his older contemporary Jeremiah. The influence of Ezekiel's imagery on the writers of the New Testament is noteworthy. It is specially marked in the Book of Revelation.

(e) *Daniel* has been the subject of much discussion especially in recent times. On account of the exceptional literary features it represents, it is now generally regarded as occupying a special place by itself in the Old Testament. The following is an analysis of its contents :—

*Ch. I* recounts the circumstances under which Daniel and his three friends rose into prominence. A verse is added which suggests that Daniel was still living at the end of the seventy years' captivity.

*Ch. II.* Nebuchadnezzar's dream of four world empires, the last of which is destroyed by a super-human agency, which is finally established as a permanent kingdom.

*Ch. III.* The deliverance of the three friends from the fiery furnace. The golden image referred to in the story probably represented Bel-Merodach, chief god of Babylon.

*Ch. IV.* In spite of a warning from God, Nebuchadnezzar is guilty of boastfulness. As a consequence he loses his reason, and is unable to rule. Subsequently his reason is restored.

*Ch. V.* Belshazzar (now recognised as the eldest son of Nabonidus, the last King of Babylon) profanes the sacred vessels. He is slain at night (probably by his own soldiers). The last verse probably belongs to the next chapter, as in the original.

*Ch. VI.* Daniel who became prime minister of Darius the Mede is rescued from the den of lions. Probably the king referred to is Gobryas, who may have had Darius as a second name.

*Ch. VII.* The vision of the four beasts. The first is like a lion with eagle's wings, the second like a bear, the third like a leopard, the fourth a unique and ferocious monster with ten horns. Among the horns of the fourth beast there appears a little horn with human eyes, which displaces three of the other ten, and carries itself proudly. Then God appears on His throne, the fourth beast is slain, and a human figure appears in the heavens, and receives an everlasting kingdom.

*Ch. VIII* contains the vision of the ram and he-goat. Daniel in vision sees a two-horned ram which behaves aggressively for a time, but is attacked and overthrown by a he-goat, which comes rapidly from the west. The he-goat has a notable horn, which is presently broken, and instead of which four others come up. From one of these there springs a little horn, which prospers greatly and behaves arrogantly and wickedly against the sanctuary. The ram is explained by the angel Gabriel to be the Medo-Per-sian Empire, and the he-goat the Greek Empire. The notable horn is the first Greek king, and the four horns which succeed it are the four divisions of his empire. The little horn, a king of one of these divisions, is plainly intended to refer to Antiochus Epiphanes. His sudden overthrow is foretold.

*Ch. IX.* Daniel, while studying the prophetical books, finds that Jeremiah has predicted that the destruction of Jerusalem will last for seventy years. While confessing to God and praying on behalf of his people, Daniel is told by the angel Gabriel that Jeremiah's seventy years are seventy "weeks" of years or "sevens" of years (490 years), and the seventy "weeks" are to be made up of  $7 + 62 + 1$ . The seven "weeks" begin with the going forth of the commandment to restore and build Jerusalem. The sixty-two "weeks" include the building of the city in troublous times, and in the last "week" an anointed one is cut off, and a hostile prince destroys the city and the sanctuary.

*Chs. X—XII* consist of a programme of Jewish history through the period of the Seleucids, the Antiochi and the Ptolemies, and subsequently leading to the great events to happen at the close of the present dispensation. All this is presented in the form of a vision given to Daniel of a glorious angelic being who, with the help of Michael, the guardian angel of the Jews, has been in conflict with the guardian angel of Persia, and will afterwards have to oppose the guardian angel of Greece. The angel describes the reigns of the first Persian kings up to the Greek wars of Xerxes. Then he passes to the conquests of Alexander the Great, and the subdivisions of his empire. Next follows a minute account of various episodes in the history of the Greek kingdoms of Syria and Egypt, the kings of the north and south respectively. Finally we have a description

of the career and fate of Antiochus Epiphanes, and a picture of the troubles which will follow his death, and will usher in the resurrection and the reward of the righteous.

So far as Daniel himself is concerned, he was, according to the book that bears his name, carried into captivity to Babylon in B.C. 606, some years before the fall of Jerusalem, and survived till the days of Cyrus, the Persian conqueror of Babylon. He is stated to have risen to eminence among the wise men of Chaldaea, and was made governor of Babylon. Ezekiel (XIV. 14 ; XXVIII. 3) commemorates between Noah and Job a certain Daniel as an extraordinarily righteous and wise man, belonging evidently to the same class as Noah and Job, whose piety availed with God on behalf of their unworthy contemporaries. Among the exiles, too, who returned with Ezra, a Daniel is named.

In the book of Daniel there are undoubted allusions to the course of events for several centuries following Daniel's time, and a brief outline of the period referred to may be given. The Babylonian Empire became supreme in western Asia after Nebuchadnezzar's victory over the king of Egypt at Carchemish in 605 B. C. It lasted through the reign of several kings who succeeded Nebuchadnezzar, and came to an end in 539 to 533 B.C., when its last king was conquered by Alexander the Great. Its first, fourth, fifth and sixth kings, Cyrus, Darius, Hystaspes, Xerxes (Ahasuerus) and Artaxerxes are mentioned in the Old Testament. It was Xerxes

who conducted the great invasion of Greece which was so gloriously repelled. The Greek Empire in its undivided state was of short duration. Alexander died in 322 B.C., and his dominions were broken up. After several years of conflict they were finally divided among four of his generals, the kingdoms being Macedonia, Thrace, Egypt and Syria. Our attention in the Book of Daniel is confined to two of these, Syria and Egypt. Seleucus obtained the Babylonian and Syrian portions of Alexander's Empire, and fixed his capital at Antioch. His descendants are known as the Seleucids or Greek kings of Syria. Ptolemy Lagi got possession of Egypt, and Ptolemy became the dynastic name of the Macedonian kings who ruled over Egypt (305-331 B.C.). The two kingdoms of Syria and Egypt had a long history of rivalry, varied by fruitless attempts to establish alliance through royal marriages. Palestine formed a debatable ground between them, and many struggles took place for its possession. Speaking generally, it was at first under the power of Egypt, and afterwards passed into the hands of Syria. The eighth Syrian king, Antiochus Epiphanes (176-164 B.C.) is especially important in relation to the Book of Daniel. He was engaged in several wars with Egypt, and, becoming suspicious of Judæa, he determined to force that country into complete subjection to his will by compelling the people to engage in pagan worship. Pagan sacrifices were ordered in every town of Judæa, possession of a copy

is extant in Latin and other translations. Both 1st and 2nd Esdras form an appendix to the New Testament of the Vulgate, and were not included by the Council of Trent in the regular canonical books. They are sometimes known as 3rd and 4th Esdras, Ezra and Nehemiah being regarded as 1st and 2nd Esdras.

(3) *The Book of Tobit* is a romantic story with a religious purpose of the time of Israel's captivity. Tobias, a pious Israelite, who has become blind, sends his son to Media to collect a debt. Tobias is conducted there by a companion, the angel Raphael in disguise. There he marries a widow (a family relation) who was still a virgin, each of her seven husbands having been slain on their wedding day by Asmodeus, the evil spirit. By burning the inner parts of a fish under the guidance of his angel companion, Tobias puts to flight the evil spirit, and later on heals the blindness of his father.

(4) *The Book of Judith* is a thrilling tale of how Judith, a Jewish widow, pious and beautiful, performs a deed of daring for the deliverance of her people not unlike that of Jael in the book of Judges. When her native city was being besieged by Holofernes, the general of Nebuchadnezzar, with one attendant Judith repairs to the camp of the general, captivates him by her beauty, and seizing her opportunity she drugs him with wine, and by an act of savage treachery cuts off his head and returns with it to her city. The exultant Jews rush forth and massacre the enemy, and Judith ends her days, the

object of her country's affection and regard. Most scholars regard the narrative as a historical fiction with a religious object.

(5) *The additions to the Book of Esther* consisting of six and a half short chapters, amplify the Scriptural story, and aim at giving it a more distinctly religious turn, by ascribing the deliverance of the Jews from their Gentile enemies to the intervention of God in answer to the prayers of Mordecai and Esther. The additions were intended to make up by the frequent mention of the divine name for the marked absence of it in the older book.

(6) *The Wisdom of Solomon* is one of the most striking examples of the "Wisdom" literature of the Jews. Chs. I-IX regard wisdom in a speculative aspect; its origin and effects are discussed and the pursuit of it is earnestly commended to men. The author combats the position of the materialist, and presents an elaborate contrast of the righteous with the wicked. Chs. X-XIX discuss wisdom in its historical aspect, as exhibited in the lives of the fathers from Adam to Moses, and the punishments that overtook the Egyptians and the Canaanites. The adoption of the name of Solomon, a great predecessor in whose spirit the work might be presumed to be written, is an example of a common literary device of the period. The main object of the book was to vindicate the essentials of the Jewish faith against materialism, idolatry and speculative philosophy.

(7) *Ecclesiasticus, or the Wisdom of Jesus the son of Sirach*, has close affinities with the canonical Book of Proverbs. Chs. I-XLIII open with a chapter in praise of wisdom, and close with a sublime and powerful passage on the works of nature. Two intervening chapters are devoted to the discussion of wisdom mostly in its practical bearings, such as obedience to parents, regard for the poor, friendship, prudence, envy, pride, boastfulness, women and money. Chs. XLIV-LI pass in review the great names of Hebrew history, and eulogise the bearers of them for their faithfulness to God and the Law. The book concludes with a prayer or thanksgiving. The book was written in Hebrew by a Jew called Jesus, son of Sirach, probably in the third century B.C. It is the only book in the Apocrypha to which the name of the author can be assigned.

(8) *The Book of Baruch* is so called because it purports to contain a work written by Baruch, the secretary of Jeremiah, while in captivity in Babylon. It is generally recognised however that the name of Baruch is assumed for the purpose. Chs. I—III. 8 contain a historical introduction and the prayer and confession of Israel in captivity. Chs. III. 9—V is a discourse addressed to the Israelites scattered among the nations ascribing their afflictions to their disobedience to God, the Fountain of Wisdom, and comforting them with the hope of a glorious restoration. Ch. VI purports to be a letter (often referred to as the Epistle of Jeremy) written by Jeremiah the prophet to the Jews about to be led captive to

Babylon. It contains a denunciation of idolatry and is not regarded as authentic.

(9) *The Song of the Three Holy Children* is inserted in the Greek Bible between verses 23 and 24 of the third chapter of the Book of Daniel at the point where the three Hebrew young men (Shadrach, Meshach and Abednego, or, to refer to them in their Hebrew names, Hananiah, Mishael and Azariah) fell down bound into the midst of the burning fiery furnace. It consists of a prayer of Azariah, containing an expression of penitence on behalf of the people, and the song proper, addressed to the works of creation, but only in one verse applicable to the situation of the Three Children. The greater portion of the song, verses 35-68, is familiar in the services of the church as the "Benedicite."

(10) *The History of Susanna* in the Greek Daniel stands as a supplement to the twelve canonical chapters. The story describes how Daniel as a young man procures the vindication of the chaste and beautiful Susanna from a shameful charge, and the condemnation of the two evil-minded and hypocritical elders who had borne false witness against her. The book was intended to glorify the wisdom of Daniel, and to illustrate his skill in judgment. Shakespeare must have had it in mind when he made Shylock exclaim : " A Daniel come to judgment ! "

(11) *The Story of Bel and the Dragon*, like the History of Susanna, is attached to the Greek text of the canonical book of Daniel. It contains two stories. In the first (vv. 1-22) Daniel exposes the

deceit practised by the priests of the Babylonian god, Bel, in pretending that the god devoured the large daily offerings of food and wine, while they and their wives and children steal in by a secret entrance, and consume them during the night. Priests, god and temple are as a result destroyed. The second story (vv. 23-42) tells of the destruction of a sacred dragon to which the Babylonians paid divine honours. Daniel, having fed the dragon with indigestible materials until it bursts, is thrown into a den of lions by the enraged worshippers. While in the den he is supplied with food miraculously by the prophet Habakkuk from Judæa. On his release after six days, his enemies are given to the lions, and are at once devoured.

(12) *The Prayer of Manasses* purports to be the prayer of the penitent Manasseh, King of Judah, when he was a captive of Asshur-bani-pal in the city of Babylon (II Chronicles XXXIII. 11-13). It is a short confession of personal sin, and a fervent application for the divine forgiveness. It is cast in a beautiful form. It was probably composed by some Jew to suit the narrative in Chronicles.

(13) *The First Book of Maccabees* is a historical work of rare value. It is a history of the forty years (175-135 B. C.) during which, under the famous family of the Maccabees, the Jews carried on their struggle for religious freedom and political independence. After a brief introduction upon the conquests of Alexander the Great, and the origin of the Syrian empire, it gives a full and reliable narrative

of events from the persecution of Antiochus Epiphanes to the death of Simon, the third of the Maccabeans. It was originally written in Hebrew by a Palestinian Jew.

(14) *The Second Book of Maccabees* is an abridgment of a five-volume work by Jason of Cyrene. The work is in no way related to the First Book of Maccabees, but seems to have been written in entire ignorance of it, and is quite unlike it in character and style. It relates the history of the Jews from 173-161 B.C. The fondness of the author for the marvellous discounts the value of the material as a source of historical data. He refers to the practice of prayers for the dead.

Chief among *Apocalyptic* literature are the following :—

(1) *Apocalypse of Baruch* purports to be a prophecy of Baruch uttered shortly before the Chaldean invasion of 586 B. C., and foretells the destruction of Jerusalem and its subsequent restoration. There are seven distinct sections in it, mostly composed of prayers and visions, with connecting narrative portions, and separated from each other, except in one instance, by the observance of a fast. The concluding chapters embody a letter of Baruch to the tribes in captivity. The book bears a strong resemblance in doctrine and other characteristic features to 2nd Esdras. The book, as we now have it, was only discovered in a Latin Version so late as 1866.

(2) *The Book of Enoch* (the Ethiopic Enoch) has for its general scene the overthrow and judgment

of the enemies of God and His people, and the final establishment of the Divine kingdom in righteousness and power. Chapters I-XXXVI deal chiefly with the punishment to be awarded to the enemies of the Jews. The eschatology of these chapters is somewhat sensuous, as regards both the resurrection and awards and punishment. Chapters XXXVII-LXXI consist of a series of three allegories which have as their most remarkable characteristic the use of the term "Son of man" for the Messiah. Chapters LXXII-CIV contain further detailed representations of the last things. In the dream visions (Chs. LXXXIII-XC), by the use of symbolic animals—sheep, rams, and wild beasts—Hebrew history is traced to the days of the Maccabean revolt. The years of misery are represented by a flock under seventy shepherds, who in the new age about to dawn are to be cast with the evil men and angels into the abyss of fire. Interspersed throughout the book are sections relating to Enoch visiting heaven to learn its secrets, and also penetrating the recesses of nature, and discovering its processes. There are also passages purporting to be written by Noah, and evidently interpolated from another Apocalypse circulating under that patriarch's name.

The assumption of Enoch's name for apocalyptic purposes was probably suggested by the statement in Genesis V. 24: "And Enoch walked with God, and he was not, for God took him." The book was held in high esteem in the primitive days of Christianity. The language of the New Testament

reflects it in quite a number of passages, and in one place it is directly quoted (Jude verses 14 ff.). Its doctrine, too, bears distinct traces of its influence, especially in connection with the future life, the ministry of angels, and the nature and the activities of demons.

Some few years ago, a book came to light called *The Secrets of Enoch*. From the language in which it is written, it is called "The Slavonic Enoch," to distinguish it from the old Ethiopic book. It describes the mystery revealed to Enoch during his wanderings in the seven heavens. It is a highly developed picture of the coming age, and is chiefly valuable for the light it sheds on the New Testament, some of the ideas of which, such as the millennium and the seven-fold division of the celestial region, appear in it for the first time.

(3) *The Ascension of Isaiah* comprises (a) an account of the martyrdom of Isaiah, (b) a short apocalypse in which the history of the early church is outlined, and (c) a vision of Isaiah in which he visits the seven heavens, and learns amongst other things of the coming advent, crucifixion and resurrection of the Messiah. The first part was probably written by a Jew, and the other two parts are of Christian authorship. It is important as throwing light on the development of the Anti-Christ doctrines. The Ethiopic version is the only complete text.

(4) *The Book of Jubilees* is cast in the form of a Jewish homiletic commentary on the Book of

Genesis. The leading aim of the author is to emphasise the antiquity of the Law and the Levitical ordinances, and to unite the Jews in a greater devotion to the Law. The doctrine of angels and demons is well developed in this work. There is no doctrine of the resurrection, but spirits are immortal. The title of Jubilees is given to the book from its system of time reckonings, which is based upon Jubilee cycles of forty-nine years each. It is called from its subject matter "The Little Genesis," not because it is shorter than the canonical book, which it is not, but on account of its inferior authority as compared with the canonical book itself. It is of value for a study of Pharisaism and the New Testament, and also for the determination of the Hebrew text of Genesis.

(5) *The Assumption of Moses* narrates in terms of prophecy the history of the world from the time of Moses down to the time when Judæa became a Roman province. As it stands, the writing is only a fragment of a much larger work, and exists only in an old Latin translation. Its most striking characteristic is the importance given to Satan as the opponent of God, as well as the rather elaborate portrayal of the end of the age it narrates. Moses, knowing that he is about to die, is said to have entrusted to the care of Joshua the prophecies this book contains.

(6) *The Testament of the Twelve Patriarchs* purports to preserve the last words of the twelve sons of Jacob. They deliver their dying instructions to

their descendants. Each in turn goes over the story of his life, and points the moral of it; exhorts his children to emulate his virtues and shun his vices; and utters a prediction of the calamities and oppressions that will come on account of sin. The book has little apocalyptic material, but consists largely of homilies illustrated with much legendary matter, including eschatological pictures and references to demons and their king Beliar.

(7) *The Psalms of Solomon*, eighteen in number, is a group of noble songs of Pharisaic origin, but fictitiously ascribed to Solomon in the usual literary sense. The collection is primarily a justification of the downfall of the Maccabean house because of its sins. Its picture of the Messiah as king of Jerusalem (in Psalms XVII and XVIII) is one of the noblest in Jewish literature.

(8) *The Sibylline Oracles* are a collection of various writings dealing with the historical and future conditions of the Jewish people. Sibyls in the ancient world were supposed to be inspired prophetesses, through whom the gods revealed their purposes. Their utterances were greatly esteemed, especially at Rome, and the Jews of Alexandria and the early Christians sought to gain attention by adopting a sibylline style and guise. Originally, they consisted of fourteen books, but only twelve now exist. The most important is Book III, dating probably from the middle of the second century B.C. It gives an apocalyptic review of the history of Israel from the building of Babel to the time of Antiochus.

Epiphanes, and closes with a prediction of the coming glory and prosperity of the Messiah's kingdom. The other books pursue a similar vein, with a large admixture of Christian elements, and frequent veiled allusions to the Roman power. Two or three other works which are not apocryphal or apocalyptic need brief mention.

(1) *Third Maccabees* describes an attempt to massacre the Jews in the reign of Ptolemy Philopator (B.C. 222-205) and a notable deliverance from death. The scene of the story is thus not laid in the Maccabean age, and the only justification for the title is that, like the genuine writings, it deals with the sufferings of the Jews under foreign persecution. The book shews how the Egyptian king is miraculously prevented from entering the temple at Jerusalem and frustrated from wreaking his vengeance upon his Jewish subjects.

(2) *Fourth Maccabees* is taken up with reflections upon the story of the martyrdom of the Maccabeans as contained in IV Macc. VI. 18—VII. 41. The purpose of the author is to prove that mind dominates matter, that the pious reason is absolute master of the passions. The author probably belonged to Alexandria or some other Hellenistic city, and wrote about the beginning of the Christian era.

(3) *The Works of Josephus* are of exceptional importance as furnishing data for our knowledge of Jewish legends, parties, practices and literature. Flavius Josephus was born about A.D. 37 and died

in the first year of the second century. He was descended from a Maccabean house, and was thus of royal and priestly lineage. He received a superior education, and when the Jewish revolution of A.D. 66 broke out, he was swept into its current. The Pharisaic patriots appointed him governor of Galilee, and in the subsequent operations he distinguished himself by his wisdom and courage. On being taken prisoner, he found favour with Vespasian, and ultimately returned to Rome, where he devoted himself as a gentleman of leisure to literary pursuits. His works are (1) *The History of the Jewish Wars*, giving an account of events from the time of Antiochus Epiphanes, and a full account of the struggle in which he himself had been engaged. (2) *Jewish Antiquities* relating the story of his country from the earliest times to the close of Nero's reign, being one of the most important monuments which have come down to us from antiquity. (3) *Treatise against Apion* which is a defence of the Jewish people against the attack of their enemies, chief among whom was Apion, a grammarian of Alexandria. It is chiefly valuable for its copious extracts from profane historical writers, and for the information it supplies of the charges brought against the Jewish religion by the Greeks. (4) His *Autobiography*, in which he attempts to justify himself for participation in the revolt.

The Apocryphal and Apocalyptic literature that we have attempted to review reveals considerable developments in the Jewish outlook such as a more rigid monotheism and belief in the Divine Providence,

an increasing attachment to the Law, a clearer recognition of the claims and responsibilities of the individual, a growing belief in angels and demons, a greater familiarity with Greek thought and culture, an increasing expectation of a coming Messiah and Deliverer, a strengthened faith in personal immortality and future rewards and punishments, and, except in small devout circles, a steady degeneration into legalism and formality.

### **The Literature of the New Testament**

Some brief indication is needed of the general state of Palestinian society into which Christianity was born. In the Old Testament, it is the great oriental monarchs that dominate the situation. In the New, the seat of power had shifted from the East to West. Rome had attained to the leadership of the civilised world, and so it happens that the larger background of the work of Jesus and His apostles is the great Roman Empire. We know the Romans first as an Italian tribe and one of the members of the Latin league. They gradually extended their sovereignty through conquest over the other tribes and races of Italy and became masters of Italy about the middle of the third century B.C. The extension of Roman territory steadily continued until, in the time of Christ, it included roughly Europe (except the outlying uncivilised lands, *viz.*, the British Isles, Norway, Sweden, Denmark, Germany and Russia), the whole of Asia Minor, Syria, Egypt and the North-West of Africa. The Roman state was

at first ruled by kings but these gave place to two elected officers, known as consuls, who ruled under a republican form of government with the Senate as the supreme authority. The bitter struggle between the patrician and plebeian classes lasted for about two centuries, but the recognition of plebeian rights did not end the conflict between the governing class and the mass of the people, which eventually brought the Republic to an end. The civil wars pointed to the necessity of autocratic control, and the need of the time was satisfied by Augustus, who ruled as autocrat under constitutional forms. For the city of Rome the empire was a time of luxury and idleness, but the provinces entered upon an era of progressive prosperity. The older and more settled provinces (especially such as did not require an army of occupation) were governed by officials, known as proconsuls, appointed by the Senate. The emperor governed other provinces through deputies or stewards of his own, known as procurators (and even in the older provinces the emperor's financial interests were attended to by procurators). Pontius Pilate, Felix and Festus were at different times procurators of Judæa, though in the New Testament they are called by the comprehensive term "governors." The honour of Roman citizenship was not conferred on all inhabitants of the empire until 212 A.D., and in New Testament times those who possessed it (it was hereditary and in the first case conferred for distinguished service to the state) constituted the aristocracy of the communities in which they lived.

From the second century B.C., Rome had been gradually pressing eastwards. Her last great enemy in the west, Hannibal the Carthaginian, was overcome in 202 B.C., and then the world was at her feet. City by city, province by province, kingdom by kingdom she gathered in her spoil, and in due course inherited the empire of Alexander the Great. The conquests of Alexander (334-323 B.C.) had put an end to the Persian dominion, and Palestine and Syria came into his possession. The Greek language, literature and culture became widely known in Asia, as they already were in the civilised countries of Europe. The dynasties founded by his generals, such as the Seleucidæ of Syria and the Ptolemys of Egypt, were further instrumental in the spread of Greek civilisation; and when, about three centuries after Alexander's death, practically all his former dominions had become Roman provinces, Greek was the one language which could carry the traveller from the Euphrates to Spain. Though Latin was the official language of the western part of the empire, the educated Roman wrote and talked in Greek as freely as in Latin. The Greeks were the intellectual as the Romans were the political masters of the ancient world in the times of Christ. Although, many of the Jews in Palestine adopted the Greek tongue, there was a staunch party who rigidly set their faces against all Gentile contamination. It was on this account, that the Seleucid of Syria, Antiochus Epiphanes, set himself deliberately to destroy the religion of Judaism. The result was the great revolt headed by Mattathias

the priest and his sons the Maccabees, which secured for the Jews a period of independence. The kingdom, however, became weakened by family disputes, and in the end Rome stepped in. The Roman general Pompey captured Jerusalem in B.C. 63 and henceforth Palestine lay under the Roman suzerainty. The Maccabean or Hasmonæan dynasty gave place to the Idumæan dynasty of the Herods in the middle of the first century B.C. In certain circumstances, the Romans recognised a feudatory king, and it was with this status that Herod ruled over Palestine from 37 to 4 B.C. His sympathy with Hellenism was shewn in the building of amphitheatres and the patronising of Greek games and Greek literature. But as "half-Jew" himself he defended Jewish rights, and rebuilt the temple with great splendour. He was guilty of the brutal murder of his own wife and two children, and of the Massacre of the Innocents (Matthew II); but he made life and property safe from every foe but his own tyranny. Herod died shortly after the birth of Jesus (which took place some five years or so before the traditional date). After some delay, his sons were set up in power as tetrarchs or rulers of districts—Archelaus over Judæa and Idumæa, Antipas over Galilee and Peræa, and Philip over Gaulanitis and Trachonitis and other districts east of the Upper Jordan. The misgovernment and weakness of Archelaus caused his downfall and exile after ten years of rule. Judæa was now placed under the immediate direction of the Roman Emperor, and over it was appointed a procurator—a position held by Pontius

Israel. Inhumanity and want of fellow-feeling are hateful to Him, whether displayed by heathen or Hebrew. The day of Jehovah will bring judgment and doom upon Israel.

(4) *Obadiah* is a prophecy against Edom. The main divisions are as follows :—

(a) Edom is about to be driven out of its lands by a confederacy of nations, vv. 1-9.

(b) This is in punishment for its participation in the capture of Jerusalem, vv. 10-14.

(c) A day of judgment is coming upon all nations, vv. 15-16.

(d) In that day Judah and Israel shall escape, and shall regain the lands that the Edomites and other enemies have taken from them, vv. 17-21.

We know absolutely nothing about Obadiah, not even the time when he lived. His position among the Minor Prophets is in favour of an early date. So much of Obadiah is found in Jeremiah XLIX that it seems antecedently more probable that Jeremiah should have quoted from Obadiah than that Obadiah in his very brief prophecy should have incorporated so much of Jeremiah. On the other hand, both prophets may be quoting a third earlier prophet. Though no certainty on the subject is possible, on account of our insufficient knowledge of the history of Edom in relation to Israel and other nations, some have thought that the prophecy was written in the first half of the fifth century B.C. (*cf.* Malachi I. 1-5). Some consider it was

penned soon after the destruction of Jerusalem in 586 B. C.

(5) *Jonah* consists neither of discourse nor of dramatic picture, like other prophets, but is a narrative of the life and acts of the prophet himself.

At the outset, Jonah received a command to go to Nineveh, the capital of the Assyrian Empire, and denounce its wickedness. He resisted and fled by ship to the far west, seeking to escape from the presence of the Lord. The story tells how a great wind was raised on the sea, how the affrighted mariners of varying nations and countries cried each upon his god; how Jonah himself was aroused from sleep to confront the situation. He recognised that the presence of Jehovah was pursuing him, and showed submission by asking to be cast overboard as being the sole cause of the storm. The mariners reluctantly obeyed, and Jonah was cast into the sea, and miraculously rescued, through being swallowed by a great fish, and subsequently, after three days and three nights, disgorged. Chapter II consists of a prayer or song of praise based on Jonah's experiences during the entombment. A second time the word of the Lord came to Jonah; he instantly journeyed to Nineveh, and applied himself with zeal to his ministry of denunciation and doom. The result was a surprise; the vast city was roused to repentance, and the doom was stayed. Jonah remonstrated with God at the mercy shewn to the Ninevites. As he sits in a booth outside the city, a

gourd plant springs up in a night, and delights him by its welcome shade. The gourd is suddenly destroyed, and the unshaded prophet, tormented by the heat, is angry and longs for death. When he still sulks, it is pointed out to him that if he, a man, cares for the plant which sprang up and perished so quickly, and which was in no way the product of his toil, how much more must God care for the great city, which has in it so many thousands of little children and much cattle.

To appreciate the standpoint of the book of Jonah, we need to bear in mind that the early conception of the deity was of a local power, an omnipotence bounded by geographical limits. Thus the servants of the King of Syria, when defeated by Israel exclaimed: "Their God is a God of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." A similar conception had animated Jonah. The incident of the tempest brought home to him that the power of Jehovah covered all lands and the sea itself. The ordinary Hebrew thinker, too, believed that mercy was the peculiar privilege of the chosen people of God. By his experience with the gourd plant, Jonah was brought into sympathy with a divine compassion that embraced not heathen people only, but even helpless infancy and the beasts of the field.

There is independent evidence, as we have previously noted, that Jonah himself lived early in the reign of Jeroboam II, but the author of the book is not

generally regarded as the hero of the story. Most scholars agree that the book was not written earlier than the fifth or fourth century B.C., in the period following the reforms of Ezra and Nehemiah, three centuries after Jonah's day. It is probable that such historical elements as the book contains were amplified and embellished by the author so as to make them convey more graphically the moral lessons which it is his object to teach. The book is often regarded as an allegory of the fortunes of the people of Israel and their duties in relation to the nations of the world.

(6) *Micah* has three divisions :—

(a) I—III, prophecies of judgment and ruin on the state, which first light on Samaria, and then on Jerusalem. The cause of the judgment is the idolatry at the high places, the oppressions of which the upper classes are guilty, the usual immorality and neglect of true religion.

(b) IV, V, prophecies of restoration, with brilliant promises. The former kingdom shall be restored to Jerusalem, and Zion shall become the religious centre of the world. There are predictions of the birth of a new king of the house of David and the universal peace of his reign.

(c) VI, VII, prophecies in which the people are rebuked for their sins, reminded of God's mercies and judgments in old times, and encouraged by the certainty that He will be faithful to His promises. Some regard this section as belonging to a later period.

Micah, a younger contemporary of Isaiah, belonged to the country, being probably one of the oppressed peasantry. The rising buildings and the growing magnificence of Jerusalem in Hezekiah's day spoke to him of the grinding down of the poor by which the wealth needed for such works had been obtained. With Micah as with Isaiah, Amos and Hosea, Jehovah is essentially a righteous God, and the ethical is the essential element in His personality. Chapters VI and VII seem to shew that Micah exercised a later ministry in the reign of Manasseh.

(7) *Nahum* consists of three chapters:—

Chapter I refers to God's vengeance on his people's enemies, but there is hope for Judah.

Chapter II is a description of the attack on Nineveh and the way she is called upon to face the invader.

Chapter III consists of another threat against Nineveh, shewing that disaster has come upon her on account of her sins.

Nothing is known of Nahum except from the book that bears his name. He is called "the Elkoshite." One Elkoh is situated near Nineveh itself, where Nahum may have resided as a captive. There is also a hamlet about half way between Jerusalem and Gaza known as Elkosh. The latter was the more probable residence of the prophet, and an ancient tradition supports this view. Nahum must have prophesied after the capture of No-Ammon or Thebes (III. 8-10) by Asshur-bani-pal, the Assyrian monarch, in B.C. 664-663, but before the fall of

Nineveh in 606 B.C., and the rise to power of the Babylonian empire. The book is the sharp cry of outraged human nature in the face of brutal oppression.

(8) *Habakkuk* has two parts. Chapters I and II containing the prophecy, and Chapter III a lyrical hymn. The book as a whole may be divided into the following six sections :—

(a) I. 1-4. Habakkuk, compelled to live in the midst of violent wrong-doing, contempt of religion manifesting itself in the oppression of the righteous by the wicked, complains strongly of the silence and indifference of God. "How long," the prophet cries in his agony, "and why?"

(b) I. 5-11. He receives an answer that a new and startling display of the divine justice is about to be made. The Chaldean army, with their swift horses, their proud cavalry, their cruel and brazen faces, are to sweep down and overwhelm the whole world. No fortress can resist their onslaught. Worshipping might and not right, they laugh at all authority, and at every attempt to stop their advance.

(c) I. 12-17. Some time may be supposed to elapse before the next prophecy is spoken. During this period, the prophet watches the progress of the Chaldeans, who have penetrated into Palestine. This reckless, insolent, cruel, insatiable conqueror is worse than those he has been appointed to chastise. How can a holy God, so ready to punish the wicked in Israel, permit one, who deserves far more the name of wicked, to rage unchecked! This is the new and

insoluble problem which the prophet's observation has raised. Are wrong and violence to possess the earth for ever?

(d) II. 1-4. The prophet retiring to his watch-tower, whence he looks out over the world, to see it in ruins, receives an oracle which he is bidden to write out on tablets for all to read. He is told that the purpose of God is hastening to its fulfilment, and is encouraged to wait for it. There follows the famous sentence: "Behold, his soul is puffed up, it is not upright in him: but the just shall live in his faithfulness." The meaning of this is plain. Tyranny is self-destructive, and carries within itself the seeds of doom; but while the evil doer shall pass away, the just man, steadfast in the face of all contradiction, shall live, and last out the storm of judgment.

(e) II. 5-20. Content with this message the prophet utters triumphantly a five-fold series of woes against the pride, the greed, the cruel building enterprises, the sensuality, the idolatry of the heathen power.

(f) III. Finally in a magnificent lyric, which, as its heading and close prove, has been adapted for use in the temple worship, the prophet sings the redeeming acts of God in the past history of the people; and in the certainty of his immediate appearance bringing hopeless ruin on the enemy, he declares his unwavering trust.

This short book is clearly a remarkable one, and has affinities with the Wisdom literature. In

Habakkuk we have the beginnings of Hebrew reflective thought as to the workings of Providence in history, afterwards so powerfully expressed in Job and some of the later writings.

“All that we know of the person of Habakkuk is that he was a great prophet, who has left us one of the noblest and most penetrating words in the history of religion.” The prophecy may be dated approximately about the year 600 B.C. in the reign of Jehoiakim. The Assyrian empire had for the past quarter of a century been rapidly declining, till, at length, in 607 B.C., Nineveh the capital was taken, and by the battle of Carchemish on the Euphrates, in which Egypt, the great competing power in the west was defeated, Babylonian supremacy was assured. Judah naturally became a vassal of Babylon, and about the year 601-600 was invaded by the Chaldeans or Babylonians, because of the rebellion of King Jehoiakim.

(9) *Zephaniah* may be analysed as follows :—

(a) Ch. I, judgment threatened on Jerusalem because of its idolatry and violence.

(b) Ch. II, a call to repentance, and a promise that the prophecies concerning the surrounding nations shall yet be fulfilled.

(c) Ch. III, the pollutions and ingratitude of Jerusalem must meet with doom, but reformation shall lead to restitution. The remnant shall rejoice in their true king.

According to the title of the book, Zephaniah prophesied in the reign of Josiah (B.C. 639-608).

Since the allusions in Ch. I point to the continuance unchecked of pagan worships, such as those of "the hosts of heaven," which had prevailed in Judah under the previous kings, Manasseh and Amon, we may infer that Zephaniah prophesied in the earlier part of Josiah's reign, before the Reformation of the year 601 B.C., which enforced the laws of Deuteronomy. In the prophecies of Zephaniah it is not the Assyrians, nor their allies, the Egyptians, that are shewn to be the dreaded foe of Judah, but the barbarous Scythians, who gloried only in murder and plunder, and were already sweeping down the eastern shore of the Mediterranean. From the inscription and from the tone of his message, it has been assumed that Zephaniah was of royal lineage, tracing his descent from King Hezekiah.

(10) *Haggai* consists of four sections, delivered at three different times.

(a) Ch. I, on the first day of the sixth month (August-September), is the prophet's explanation of the prevalent scarcity, which is accounted for by human sin, the people being more concerned to beautify their own dwellings than to restore the house of the Lord. The admonition, coupled with a promise of divine assistance, had its effect, and the work of reconstruction was renewed.

(b) Ch. II. 1-9, on the twenty-first day of the seventh month (September-October), has in view the discouragement experienced when the old men who had seen the glory of the first temple contrasted with it the meanness of the second : the prophet declares

that within a short time the wealth of the nations will be gathered into the latter, and its splendour will eventually exceed that of its predecessor.

(c) Ch. II. 10-19, on the twenty-fourth day of the ninth month (November-December), is a further attempt to explain the reason of the continued distress, and to raise hopes of its removal. The people's sacrifices and exertions cannot, it is contended, at once counteract the effect of their previous neglect, and their actual neglect of the temple was enough to pollute everything they did; but henceforth the Lord's blessing will attend them.

(d) Ch. II. 20-23, delivered on the same day, is an address to Zerubbabel, prince of the house of David, who in the impending commotion will be preserved by the Lord as a precious signet ring.

We know Haggai only through the messages he delivered. His ministry was confined to a few months in the second year of Darius Hystaspes (520 B.C.). His aim was the awakening of a popular enthusiasm among his countrymen for erecting or completing the second temple.

(11) *Zechariah* has two great divisions: Chs. I-VIII, and Chs. IX-XIV. Chs. I-VIII consist, in the main, of a series of eight visions, sketching the future of the people of God. The visions follow a call to repentance, based on the salutary example of their fathers.

*1st Vision.* Riders on horses of various colours, which go over all the earth, to report on the state of the nations in the interests of Jerusalem.

*2nd Vision.* Four horns—all the agencies that have scattered Israel,—and four craftsmen—the divine agencies that shall counteract and destroy them.

*3rd Vision.* A man with a measuring line to measure Jerusalem. The city shall be immeasurable and overflow with people.

*4th Vision.* Joshua the high priest in filthy garments standing before the angel of the Lord with Satan at his right hand, to accuse him. Satan is rebuked. The Lord who has chosen Jerusalem has plucked the brand from the burning.

*5th Vision.* A lampstand, surmounted by a bowl of oil, which feeds by tubes the seven burning lamps of the lampstand, two olive trees on either side supplying the bowl with oil. The lamps might represent the light shed by the people, the oil is the symbol of the spirit dispersed through the two anointed ones, Joshua and Zerubbabel.

*6th Vision.* A flying roll inscribed with curses comes down upon the earth. The flying roll is the sin of the evil-doer coming down to roost.

*7th Vision.* A woman (typifying the besetting sin of Israel) is shut up in an ephah measure, and carried off to the land of Shinar (Babylonia), the detested and sinful place, where she finds a fitting abode.

*8th Vision.* Four war chariots with variously coloured horses go forth to execute God's judgments against the enemies of the oppressed Israel in different parts of the earth.

Zechariah is commanded to take gold and silver from the temple offerings, and make a crown for Joshua the high priest. The Messiah is again promised.

Chapters VII and VIII go together and were spoken two years later than the series of visions described above. They are Zechariah's answer to a question put to him by certain visitors to Jerusalem, who asked whether the fast observed by the Jews in the fifth month, in memory of the destruction of Jerusalem by Nebuchadnezzar, should still be kept. Zechariah says, "No; God demands not fasts, but observance of moral laws by neglecting which your forefathers suffered punishment." The assurance is given that God has come to dwell with His people. The Messianic age is at hand. Fast days will soon become joyful feast days, and even Gentile nations will desire to worship with the Jews.

(a) Chs. IX-XII. IX-XI describe how the Philistines and other hostile nations shall be subjugated. Zion is saved and her king comes to her, righteous and victorious, meek and the Prince of Peace. Judah and Ephraim are victorious over the Greeks, and seek the Lord. Good shepherds displace the evil ones. Judah and Ephraim, strengthened and restored, shall humble the pride of Assyria and Egypt. Chapter XII apparently deals with misrule in Jerusalem, either of worthless high priests, or of cruel foreign rulers, or of both, who are spoken of as shepherds.

(b) Chs. XII-XIV. The nations are assembled against Jerusalem, there to be consumed through the power of Jehovah. The Spirit is poured out on Jerusalem, and a fountain opened for sin and uncleanness. The land is purged of sin, idols and disreputable prophets. In chapter XIV, we have another vision, apocalyptic in character, of the siege of Jerusalem. The onslaught is terrible, and the discomfiture of her enemies is wrought only after great affliction. Then comes the Messianic age; the face of nature is changed, and Jerusalem, her enemies subdued, becomes the centre of worship, and all and everything therein are consecrated to the Lord.

Like the prophecies of Haggai, the prophecies of Zechariah are associated with the rebuilding of the temple. He has the ethical enthusiasm of the great prophets of the eighth century. He urges the rebuilding of the temple, but also with equal force emphasises those moral and spiritual truths without which the temple and its worship would be hollow mockery.

When we pass from the first eight chapters to the last six, we come into a different atmosphere. There is no mention of temple building, or of Joshua or Zerubbabel, or even of Babylon; instead we find cities and countries not mentioned hitherto—Hamath, Damascus, Egypt, Greece. Most modern scholars consider that chapters IX-XIV were not written by Zechariah. Some regard chapters IX-XI as anterior to the fall of Samaria, while chapters XII-XIV,

though posterior to the death of Josiah, are also pre-exilic. Others consider chapters IX-XIV the work of one writer, living not long after Alexander the Great.

(12) *Malachi* may be divided into the following sections :—

(a) I. 1. The superscription.

(b) I. 2-5. Jehovah's love to Israel. The love proved by the history of His dealings with Israel, from the days of their great ancestor Jacob, as contrasted with the history of Jacob's brother Esau, and of his descendants.

(c) I. 6—II. 9. Israel's forgetfulness of Jehovah, neglect and contempt of his offerings, through illegal proceedings on the part of the priests.

(d) II. 10—16. Denunciation of divorce and of foreign marriages.

(e) II. 17—III. 6. Day of Jehovah (*e.g.*, His coming to judgment) against unbelievers, scoffers, etc., especially with the view of purifying the priests in order that acceptable offerings may be presented unto Him.

(f) III. 7—12. Drought and locusts sent on those who neglected to bring the tithes for the service of the temple and the support of the priests.

(g) III. 13—IV. 6. The punishment of the wicked and the triumph of the righteous on the day of Jehovah, with a concluding exhortation to obey the Law of Moses, and a promise of the coming of Elijah to lead the people to repentance.

It is doubtful whether the term **Malachi** (which means "my messenger") is the personal name of the prophet. The author of the book brings three main charges against the church of his day: (1) against the priests for the profanation of the services of the temple, (2) against the community, priests included, for marrying heathen wives, (3) against the people generally for immorality, indifference and infidelity. All this agrees very closely with the state of affairs with which Nehemiah had to deal on his second visit to Jerusalem. The period of that visit (about 430 B. C.) may be accepted as that of the prophetic activity of the author of Malachi.

### **The Apocryphal and Apocalyptic Literature of the Jews**

*(between the Old and New Testaments)*

As we have already pointed out, a considerable body of religious literature is extant, belonging to the few centuries intervening between the Old and New Testaments. This period was characterised not only by great political movements and momentous social changes, but also by a high degree of intellectual activity; and these have left their mark upon the national religion. The literature of the period is an indispensable source of information upon the course of contemporary thought and events. Here we can only give the briefest indication of the nature and extent of the literature available for reference and study. It needs to be noted that some of these books bear traces of Christian influence.

The *Apocryphal* books include the following :—

(1) *The First Book of Esdras* (Esdras is the Greek form of Ezra) is for the most part a compilation in Greek of various books of the Old Testament, mainly from that of Ezra. It tells in reconstructed form the story of the decline and fall of the kingdom of Judah from the time of Josiah. It relates the overthrow of Jerusalem, the Babylonian exile, the return under Zerubbabel, and Ezra's part in the reorganisation of the Jewish state. A striking story, not found in the canonical books, is given regarding Zerubbabel. At the Persian court, he gives an exhibition of wisdom, so as to secure the return of the Jews. In a contest, he carries off the palm by his eloquent praise of the superiority of truth over wine, the king or woman. To this all the people answer: "Great is truth, and mighty above all things," which with some slight variation has passed into a proverbial expression.

(2) *The Second Book of Esdras* is not history at all, but rather a religious document imitative of the Hebrew prophets, and apocalyptic in character. The first and last pair of chapters rebuke Israel for her rebellion, quite in the vein of the Old Testament prophets, and summon the Gentiles to the enjoyment of the blessings forfeited by her. Chs. III-XIV purport to be a series of visions communicated to Ezra in captivity. Iniquity may have temporary success, but in due course the Son of God shall appear and reign. The Greek original is lost, and the work

is extant in Latin and other translations. Both 1st and 2nd Esdras form an appendix to the New Testament of the Vulgate, and were not included by the Council of Trent in the regular canonical books. They are sometimes known as 3rd and 4th Esdras, Ezra and Nehemiah being regarded as 1st and 2nd Esdras.

(3) *The Book of Tobit* is a romantic story with a religious purpose of the time of Israel's captivity. Tobias, a pious Israelite, who has become blind, sends his son to Media to collect a debt. Tobias is conducted there by a companion, the angel Raphael in disguise. There he marries a widow (a family relation) who was still a virgin, each of her seven husbands having been slain on their wedding day by Asmodeus, the evil spirit. By burning the inner parts of a fish under the guidance of his angel companion, Tobias puts to flight the evil spirit, and later on heals the blindness of his father.

(4) *The Book of Judith* is a thrilling tale of how Judith, a Jewish widow, pious and beautiful, performs a deed of daring for the deliverance of her people not unlike that of Jael in the book of Judges. When her native city was being besieged by Holofernes, the general of Nebuchadnezzar, with one attendant Judith repairs to the camp of the general, captivates him by her beauty, and seizing her opportunity she drugs him with wine, and by an act of savage treachery cuts off his head and returns with it to her city. The exultant Jews rush forth and massacre the enemy, and Judith ends her days, the

object of her country's affection and regard. Most scholars regard the narrative as a historical fiction with a religious object.

(5) *The additions to the Book of Esther* consisting of six and a half short chapters, amplify the Scriptural story, and aim at giving it a more distinctly religious turn, by ascribing the deliverance of the Jews from their Gentile enemies to the intervention of God in answer to the prayers of Mordecai and Esther. The additions were intended to make up by the frequent mention of the divine name for the marked absence of it in the older book.

(6) *The Wisdom of Solomon* is one of the most striking examples of the "Wisdom" literature of the Jews. Chs. I-IX regard wisdom in a speculative aspect; its origin and effects are discussed and the pursuit of it is earnestly commended to men. The author combats the position of the materialist, and presents an elaborate contrast of the righteous with the wicked. Chs. X-XIX discuss wisdom in its historical aspect, as exhibited in the lives of the fathers from Adam to Moses, and the punishments that overtook the Egyptians and the Canaanites. The adoption of the name of Solomon, a great predecessor in whose spirit the work might be presumed to be written, is an example of a common literary device of the period. The main object of the book was to vindicate the essentials of the Jewish faith against materialism, idolatry and speculative philosophy.

(7) *Ecclesiasticus, or the Wisdom of Jesus the son of Sirach*, has close affinities with the canonical Book of Proverbs. Chs. I-XLIII open with a chapter in praise of wisdom, and close with a sublime and powerful passage on the works of nature. Two intervening chapters are devoted to the discussion of wisdom mostly in its practical bearings, such as obedience to parents, regard for the poor, friendship, prudence, envy, pride, boastfulness, women and money. Chs. XLIV-LI pass in review the great names of Hebrew history, and eulogise the bearers of them for their faithfulness to God and the Law. The book concludes with a prayer or thanksgiving. The book was written in Hebrew by a Jew called Jesus, son of Sirach, probably in the third century B.C. It is the only book in the Apocrypha to which the name of the author can be assigned.

(8) *The Book of Baruch* is so called because it purports to contain a work written by Baruch, the secretary of Jeremiah, while in captivity in Babylon. It is generally recognised however that the name of Baruch is assumed for the purpose. Chs. I—III. 8 contain a historical introduction and the prayer and confession of Israel in captivity. Chs. III. 9—V is a discourse addressed to the Israelites scattered among the nations ascribing their afflictions to their disobedience to God, the Fountain of Wisdom, and comforting them with the hope of a glorious restoration. Ch. VI purports to be a letter (often referred to as the Epistle of Jeremy) written by Jeremiah the prophet to the Jews about to be led captive to

Babylon. It contains a denunciation of idolatry and is not regarded as authentic.

(9) *The Song of the Three Holy Children* is inserted in the Greek Bible between verses 23 and 24 of the third chapter of the Book of Daniel at the point where the three Hebrew young men (Shadrach, Meshach and Abednego, or, to refer to them in their Hebrew names, Hananiah, Mishael and Azariah) fell down bound into the midst of the burning fiery furnace. It consists of a prayer of Azariah, containing an expression of penitence on behalf of the people, and the song proper, addressed to the works of creation, but only in one verse applicable to the situation of the Three Children. The greater portion of the song, verses 35-68, is familiar in the services of the church as the "Benedicite."

(10) *The History of Susanna* in the Greek Daniel stands as a supplement to the twelve canonical chapters. The story describes how Daniel as a young man procures the vindication of the chaste and beautiful Susanna from a shameful charge, and the condemnation of the two evil-minded and hypocritical elders who had borne false witness against her. The book was intended to glorify the wisdom of Daniel, and to illustrate his skill in judgment. Shakespeare must have had it in mind when he made Shylock exclaim : " A Daniel come to judgment ! "

(11) *The Story of Bel and the Dragon*, like the History of Susanna, is attached to the Greek text of the canonical book of Daniel. It contains two stories. In the first (vv. 1-22) Daniel exposes the

deceit practised by the priests of the Babylonian god, Bel, in pretending that the god devoured the large daily offerings of food and wine, while they and their wives and children steal in by a secret entrance, and consume them during the night. Priests, god and temple are as a result destroyed. The second story (vv. 23-42) tells of the destruction of a sacred dragon to which the Babylonians paid divine honours. Daniel, having fed the dragon with indigestible materials until it bursts, is thrown into a den of lions by the enraged worshippers. While in the den he is supplied with food miraculously by the prophet Habakkuk from Judæa. On his release after six days, his enemies are given to the lions, and are at once devoured.

(12) *The Prayer of Manasses* purports to be the prayer of the penitent Manasseh, King of Judah, when he was a captive of Asshur-bani-pal in the city of Babylon (II Chronicles XXXIII. 11-13). It is a short confession of personal sin, and a fervent application for the divine forgiveness. It is cast in a beautiful form. It was probably composed by some Jew to suit the narrative in Chronicles.

(13) *The First Book of Maccabees* is a historical work of rare value. It is a history of the forty years (175-135 B. C.) during which, under the famous family of the Maccabees, the Jews carried on their struggle for religious freedom and political independence. After a brief introduction upon the conquests of Alexander the Great, and the origin of the Syrian empire, it gives a full and reliable narrative

of events from the persecution of Antiochus Epiphanes to the death of Simon, the third of the Maccabeans. It was originally written in Hebrew by a Palestinian Jew.

(14) *The Second Book of Maccabees* is an abridgment of a five-volume work by Jason of Cyrene. The work is in no way related to the First Book of Maccabees, but seems to have been written in entire ignorance of it, and is quite unlike it in character and style. It relates the history of the Jews from 173-161 B.C. The fondness of the author for the marvellous discounts the value of the material as a source of historical data. He refers to the practice of prayers for the dead.

Chief among *Apocalyptic* literature are the following :—

(1) *Apocalypse of Baruch* purports to be a prophecy of Baruch uttered shortly before the Chaldean invasion of 586 B. C., and foretells the destruction of Jerusalem and its subsequent restoration. There are seven distinct sections in it, mostly composed of prayers and visions, with connecting narrative portions, and separated from each other, except in one instance, by the observance of a fast. The concluding chapters embody a letter of Baruch to the tribes in captivity. The book bears a strong resemblance in doctrine and other characteristic features to 2nd Esdras. The book, as we now have it, was only discovered in a Latin Version so late as 1866.

(2) *The Book of Enoch* (the Ethiopic Enoch) has for its general scene the overthrow and judgment

of the enemies of God and His people, and the final establishment of the Divine kingdom in righteousness and power. Chapters I-XXXVI deal chiefly with the punishment to be awarded to the enemies of the Jews. The eschatology of these chapters is somewhat sensuous, as regards both the resurrection and awards and punishment. Chapters XXXVII-LXXI consist of a series of three allegories which have as their most remarkable characteristic the use of the term "Son of man" for the Messiah. Chapters LXXII-CIV contain further detailed representations of the last things. In the dream visions (Chs. LXXXIII-XC), by the use of symbolic animals—sheep, rams, and wild beasts—Hebrew history is traced to the days of the Maccabean revolt. The years of misery are represented by a flock under seventy shepherds, who in the new age about to dawn are to be cast with the evil men and angels into the abyss of fire. Interspersed throughout the book are sections relating to Enoch visiting heaven to learn its secrets, and also penetrating the recesses of nature, and discovering its processes. There are also passages purporting to be written by Noah, and evidently interpolated from another Apocalypse circulating under that patriarch's name.

The assumption of Enoch's name for apocalyptic purposes was probably suggested by the statement in Genesis V. 24: "And Enoch walked with God, and he was not, for God took him." The book was held in high esteem in the primitive days of Christianity. The language of the New Testament

reflects it in quite a number of passages, and in one place it is directly quoted (Jude verses 14 ff.). Its doctrine, too, bears distinct traces of its influence, especially in connection with the future life, the ministry of angels, and the nature and the activities of demons.

Some few years ago, a book came to light called *The Secrets of Enoch*. From the language in which it is written, it is called "The Slavonic Enoch," to distinguish it from the old Ethiopic book. It describes the mystery revealed to Enoch during his wanderings in the seven heavens. It is a highly developed picture of the coming age, and is chiefly valuable for the light it sheds on the New Testament, some of the ideas of which, such as the millennium and the seven-fold division of the celestial region, appear in it for the first time.

(3) *The Ascension of Isaiah* comprises (a) an account of the martyrdom of Isaiah, (b) a short apocalypse in which the history of the early church is outlined, and (c) a vision of Isaiah in which he visits the seven heavens, and learns amongst other things of the coming advent, crucifixion and resurrection of the Messiah. The first part was probably written by a Jew, and the other two parts are of Christian authorship. It is important as throwing light on the development of the Anti-Christ doctrines. The Ethiopic version is the only complete text.

(4) *The Book of Jubilees* is cast in the form of a Jewish homiletic commentary on the Book of

Genesis. The leading aim of the author is to emphasise the antiquity of the Law and the Levitical ordinances, and to unite the Jews in a greater devotion to the Law. The doctrine of angels and demons is well developed in this work. There is no doctrine of the resurrection, but spirits are immortal. The title of Jubilees is given to the book from its system of time reckonings, which is based upon Jubilee cycles of forty-nine years each. It is called from its subject matter "The Little Genesis," not because it is shorter than the canonical book, which it is not, but on account of its inferior authority as compared with the canonical book itself. It is of value for a study of Pharisaism and the New Testament, and also for the determination of the Hebrew text of Genesis.

(5) *The Assumption of Moses* narrates in terms of prophecy the history of the world from the time of Moses down to the time when Judæa became a Roman province. As it stands, the writing is only a fragment of a much larger work, and exists only in an old Latin translation. Its most striking characteristic is the importance given to Satan as the opponent of God, as well as the rather elaborate portrayal of the end of the age it narrates. Moses, knowing that he is about to die, is said to have entrusted to the care of Joshua the prophecies this book contains.

(6) *The Testament of the Twelve Patriarchs* purports to preserve the last words of the twelve sons of Jacob. They deliver their dying instructions to

their descendants. Each in turn goes over the story of his life, and points the moral of it; exhorts his children to emulate his virtues and shun his vices; and utters a prediction of the calamities and oppressions that will come on account of sin. The book has little apocalyptic material, but consists largely of homilies illustrated with much legendary matter, including eschatological pictures and references to demons and their king Beliar.

(7) *The Psalms of Solomon*, eighteen in number, is a group of noble songs of Pharisaic origin, but fictitiously ascribed to Solomon in the usual literary sense. The collection is primarily a justification of the downfall of the Maccabean house because of its sins. Its picture of the Messiah as king of Jerusalem (in Psalms XVII and XVIII) is one of the noblest in Jewish literature.

(8) *The Sibylline Oracles* are a collection of various writings dealing with the historical and future conditions of the Jewish people. Sibyls in the ancient world were supposed to be inspired prophetesses, through whom the gods revealed their purposes. Their utterances were greatly esteemed, especially at Rome, and the Jews of Alexandria and the early Christians sought to gain attention by adopting a sibylline style and guise. Originally, they consisted of fourteen books, but only twelve now exist. The most important is Book III, dating probably from the middle of the second century B.C. It gives an apocalyptic review of the history of Israel from the building of Babel to the time of Antiochus

Epiphanes, and closes with a prediction of the coming glory and prosperity of the Messiah's kingdom. The other books pursue a similar vein, with a large admixture of Christian elements, and frequent veiled allusions to the Roman power. Two or three other works which are not apocryphal or apocalyptic need brief mention.

(1) *Third Maccabees* describes an attempt to massacre the Jews in the reign of Ptolemy Philopator (B.C. 222-205) and a notable deliverance from death. The scene of the story is thus not laid in the Maccabean age, and the only justification for the title is that, like the genuine writings, it deals with the sufferings of the Jews under foreign persecution. The book shews how the Egyptian king is miraculously prevented from entering the temple at Jerusalem and frustrated from wreaking his vengeance upon his Jewish subjects.

(2) *Fourth Maccabees* is taken up with reflections upon the story of the martyrdom of the Maccabeans as contained in IV Macc. VI. 18—VII. 41. The purpose of the author is to prove that mind dominates matter, that the pious reason is absolute master of the passions. The author probably belonged to Alexandria or some other Hellenistic city, and wrote about the beginning of the Christian era.

(3) *The Works of Josephus* are of exceptional importance as furnishing data for our knowledge of Jewish legends, parties, practices and literature. Flavius Josephus was born about A.D. 37 and died

in the first year of the second century. He was descended from a Maccabean house, and was thus of royal and priestly lineage. He received a superior education, and when the Jewish revolution of A.D. 66 broke out, he was swept into its current. The Pharisaic patriots appointed him governor of Galilee, and in the subsequent operations he distinguished himself by his wisdom and courage. On being taken prisoner, he found favour with Vespasian, and ultimately returned to Rome, where he devoted himself as a gentleman of leisure to literary pursuits. His works are (1) *The History of the Jewish Wars*, giving an account of events from the time of Antiochus Epiphanes, and a full account of the struggle in which he himself had been engaged. (2) *Jewish Antiquities* relating the story of his country from the earliest times to the close of Nero's reign, being one of the most important monuments which have come down to us from antiquity. (3) *Treatise against Apion* which is a defence of the Jewish people against the attack of their enemies, chief among whom was Apion, a grammarian of Alexandria. It is chiefly valuable for its copious extracts from profane historical writers, and for the information it supplies of the charges brought against the Jewish religion by the Greeks. (4) His *Autobiography*, in which he attempts to justify himself for participation in the revolt.

The Apocryphal and Apocalyptic literature that we have attempted to review reveals considerable developments in the Jewish outlook such as a more rigid monotheism and belief in the Divine Providence,

an increasing attachment to the Law, a clearer recognition of the claims and responsibilities of the individual, a growing belief in angels and demons, a greater familiarity with Greek thought and culture, an increasing expectation of a coming Messiah and Deliverer, a strengthened faith in personal immortality and future rewards and punishments, and, except in small devout circles, a steady degeneration into legalism and formality.

### **The Literature of the New Testament**

Some brief indication is needed of the general state of Palestinian society into which Christianity was born. In the Old Testament, it is the great oriental monarchs that dominate the situation. In the New, the seat of power had shifted from the East to West. Rome had attained to the leadership of the civilised world, and so it happens that the larger background of the work of Jesus and His apostles is the great Roman Empire. We know the Romans first as an Italian tribe and one of the members of the Latin league. They gradually extended their sovereignty through conquest over the other tribes and races of Italy and became masters of Italy about the middle of the third century B.C. The extension of Roman territory steadily continued until, in the time of Christ, it included roughly Europe (except the outlying uncivilised lands, *viz.*, the British Isles, Norway, Sweden, Denmark, Germany and Russia), the whole of Asia Minor, Syria, Egypt and the North-West of Africa. The Roman state was

at first ruled by kings but these gave place to two elected officers, known as consuls, who ruled under a republican form of government with the Senate as the supreme authority. The bitter struggle between the patrician and plebeian classes lasted for about two centuries, but the recognition of plebeian rights did not end the conflict between the governing class and the mass of the people, which eventually brought the Republic to an end. The civil wars pointed to the necessity of autocratic control, and the need of the time was satisfied by Augustus, who ruled as autocrat under constitutional forms. For the city of Rome the empire was a time of luxury and idleness, but the provinces entered upon an era of progressive prosperity. The older and more settled provinces (especially such as did not require an army of occupation) were governed by officials, known as proconsuls, appointed by the Senate. The emperor governed other provinces through deputies or stewards of his own, known as procurators (and even in the older provinces the emperor's financial interests were attended to by procurators). Pontius Pilate, Felix and Festus were at different times procurators of Judæa, though in the New Testament they are called by the comprehensive term "governors." The honour of Roman citizenship was not conferred on all inhabitants of the empire until 212 A.D., and in New Testament times those who possessed it (it was hereditary and in the first case conferred for distinguished service to the state) constituted the aristocracy of the communities in which they lived.

From the second century B.C., Rome had been gradually pressing eastwards. Her last great enemy in the west, Hannibal the Carthaginian, was overcome in 202 B.C., and then the world was at her feet. City by city, province by province, kingdom by kingdom she gathered in her spoil, and in due course inherited the empire of Alexander the Great. The conquests of Alexander (334-323 B.C.) had put an end to the Persian dominion, and Palestine and Syria came into his possession. The Greek language, literature and culture became widely known in Asia, as they already were in the civilised countries of Europe. The dynasties founded by his generals, such as the Seleucidae of Syria and the Ptolemys of Egypt, were further instrumental in the spread of Greek civilisation; and when, about three centuries after Alexander's death, practically all his former dominions had become Roman provinces, Greek was the one language which could carry the traveller from the Euphrates to Spain. Though Latin was the official language of the western part of the empire, the educated Roman wrote and talked in Greek as freely as in Latin. The Greeks were the intellectual as the Romans were the political masters of the ancient world in the times of Christ. Although, many of the Jews in Palestine adopted the Greek tongue, there was a staunch party who rigidly set their faces against all Gentile contamination.' It was on this account, that the Seleucid of Syria, Antiochus Epiphanes, set himself deliberately to destroy the religion of Judaism. The result was the great revolt headed by Mattathias

the priest and his sons the Maccabees, which secured for the Jews a period of independence. The kingdom, however, became weakened by family disputes, and in the end Rome stepped in. The Roman general Pompey captured Jerusalem in B.C. 63 and henceforth Palestine lay under the Roman suzerainty. The Maccabean or Hasmonæan dynasty gave place to the Idumæan dynasty of the Herods in the middle of the first century B.C. In certain circumstances, the Romans recognised a feudatory king, and it was with this status that Herod ruled over Palestine from 37 to 4 B.C. His sympathy with Hellenism was shewn in the building of amphitheatres and the patronising of Greek games and Greek literature. But as "half-Jew" himself he defended Jewish rights, and rebuilt the temple with great splendour. He was guilty of the brutal murder of his own wife and two children, and of the Massacre of the Innocents (Matthew II); but he made life and property safe from every foe but his own tyranny. Herod died shortly after the birth of Jesus (which took place some five years or so before the traditional date). After some delay, his sons were set up in power as tetrarchs or rulers of districts—Archelaus over Judæa and Idumæa, Antipas over Galilee and Peræa, and Philip over Gaulanitis and Trachonitis and other districts east of the Upper Jordan. The misgovernment and weakness of Archelaus caused his downfall and exile after ten years of rule. Judæa was now placed under the immediate direction of the Roman Emperor, and over it was appointed a procurator—a position held by Pontius

Pilate during the ministry of Jesus. Herod Antipas, tetrarch of Galilee, was a man of craft rather than strength, and he kept his seat until the year A.D. 39. He offended Jewish sensibilities by his marriage with his brother's wife, Herodias. Incurring the suspicion of the Emperor Caligula, he was banished to Gaul. Philip, tetrarch of Trachonitis, reigned till 34 A.D. and was noted for his moderation, justice and good government. Herod Agrippa I, grandson of Herod the Great, was brought up at Rome on terms of the closest intimacy with the imperial family. Receiving first the tetrarchy of Philip, he ultimately succeeded to all the dominions of Herod the Great, ruling with the title of king from 41 to 44 A.D. He observed the Mosaic law with the utmost strictness, and his zeal in this direction led him to persecute the infant Christian Church. The account of his end (44 A.D.) as given by Josephus is in substantial agreement with that given by St. Luke in Acts. Herod Agrippa II, son of Herod Agrippa I, received in 53 A.D. the tetrarchy of Philip and other territories with the title of king. Although "expert in all customs and questions which are among the Jews" and able to judge as to the orthodoxy of St. Paul, he was of vicious life (Acts XXV, XXVI). The power of the native rulers, however, declined, as that of the Roman procurators like Felix and Festus increased. The Jews became more and more embittered against the Roman yoke, and at last the Jews (against the advice of Agrippa who sided with the Romans) broke out into violent rebellion.

This was quelled in 70 A.D. when Jerusalem and its temple were destroyed, and a large part of the Jews slain or dispersed. Such were the political conditions in Palestine and the more important personalities in the time of Jesus and the apostles. For centuries too large a number of Jews had been scattered in many countries throughout the empire, east and west, Europe, Asia and Africa. They were known as "the Dispersion." In the main, the dispersion were loyal to the religion of their fathers. Far removed from the temple, these Greek-speaking Jews, known as Hellenists or Grecians, developed in their local places of worship, known as synagogues, a spiritual religion without sacrifice, which kept Judaism alive. All Jews paid the annual half-shekel tax for the support of the temple worship, and at the great feasts made pilgrimages to Jerusalem from all parts of the world. Losing the use of Hebrew, their mother-tongue, they had made a Greek translation of the Bible, the Septuagint, for their use, and they had a broader outlook than the Palestinian Jews, and they contemplated the conversion of the world to Judaism. In New Testament times many of the Greeks and Romans, dissatisfied with the religious teaching of their nation, found Judaism a spiritual home. Full converts to Judaism were known as proselytes and they were admitted through circumcision and baptism.

Some understanding of the religious and social situation in the days of Jesus may perhaps be obtained by a reference to the chief sects, orders and societies

prevailing at the time. (1) The Pharisees were Jewish Puritans, who *separated themselves* (for that is the root-meaning of the word) from the heathen and all heathenish forces in their own nation. They considered themselves the guardians of the Divine law and ancestral customs, and so were politically the nationalists of the day, standing for the independence of the Jewish people against all efforts to reduce them to Roman allegiance. They held firmly to the belief in immortality and resurrection, and made it part of the common consciousness. They were, however, characterised by certain lamentable defects and limitations. They overvalued their descent from Abraham, they developed a spirit of proud and arrogant orthodoxy, their reverence for the Sabbath became a superstition, and they attached excessive importance to external things, Levitical correctness and precision. (2) The Sadducees consisted, in the main, of the higher priestly families and the aristocratic lay families of Judæa and Jerusalem. Their views were in most respects the opposite of those of the Pharisees. They acknowledged the law of Moses as alone authoritative, and rejected the traditions of the elders. They were hostile to the aspirations of the national party, and leaned for support on Rome. Largely sceptical in their religious views, they rejected the popular beliefs in angels and spirits and in the resurrection of the dead. They cared more for their own well-being than for the Kingdom of God. Probably, the name is derived from Zadok, a notable priest in the time of David

and Solomon, whose descendants, the Zadokites, were regarded by Ezekiel as the only legitimate priests. (3) The Scribes ("writers") were the copyists, depositaries and expounders of the Mosaic law and the sacred literature of Israel. The Mosaic law (the Torah) had become, in course of time, the moral and spiritual constitution of Israel, the text-book of a society which was both church and state. The function of the prophet had been to communicate new Scripture, the scribe guarded and elucidated the old. This gave him the power of enumerating authoritative judgments upon the legality and illegality of actions. The scribe relied entirely on tradition, and so all his training unfitted him to discern the meaning of any new creative spiritual movement. In their general outlook, they were inseparably connected with the Pharisees. As they busied themselves with the exposition of the written and oral law of Israel, the scribes were practically identical with the lawyers, a term in Scripture that does not belong so much to the legal as to the religious and ecclesiastical sphere. (4) The Essenes were a monastic order within the pale of Judaism. Long probation and discipline were imposed before admission into the fraternity; and four distinct classes in the order represented four successive stages of moral progress, the main difference being in the degree of asceticism. The most rigorous cleanliness was observed, and a white linen garment was the uniform of the order. Abstinence from wine and animal food was observed, and community of goods was strictly enforced on all.

They worshipped towards the sun and refused to share in the public services and sacrifices of the temple, maintaining a special priesthood of their own. The Sabbath they devoted to religious study and worship, and so rigid was their sabbatarianism that they contended that the bowels must not perform their wonted functions on the seventh day. They held the name of Moses next in honour to the name of God. The majority dwelt in monastic retreats, chiefly in the desert regions west of the Red Sea. Some think that John the Baptist and the early Christian disciples were in certain matters influenced by their example and teaching. (5) The Zealots (or Cananæans, a Hebraic form of the same meaning, *i.e.*, zealous ones) were a sect founded by Judas the Galilaean who raised an insurrection against Rome at the enrolment or census of A.D. 6 or 7. They bitterly resented the dominion of Rome, and would fain have hastened by the sword the fulfilment of the Messianic hope. Their fanaticism took an extreme form in the siege of Jerusalem (A.D. 70) and was a source of terror both to the Romans and the more moderate of their own countrymen. The Zealots were sometimes referred to as *Galileans* from their leader Judas of Galilee, though he belonged to Gamala in Gaulonitis on the eastern side of the Lake of Galilee. The scene of the insurrection was, however, Galilee, the whole of the surrounding country being given up for a time to wild and lawless rebellion. The might of Rome ultimately prevailed. The name of Galilean was always used by the Jews of the south with an

undertone of contempt, on account of the rustic manners, the provincialisms in speech (such as the confusion of gutturals) and the impure descent characteristic of the people of Galilee. The Galileans were, however, intensely Jewish in outlook, and were regarded by the Romans with suspicion and prejudice as promoters of sedition. The extreme members of the Zealot party were known as *Sicarii* or Assassins, and are referred to in Acts XXI. 28. They carried out their national policy by secretly or openly assassinating Jews supposed to be friendly to Rome. These fanatics generally carried a small poniard concealed in the folds of their dress. One of their leaders, an Egyptian, gave himself out as a prophet, and St. Paul was at one time suspected of being that leader. (6) The Herodians were the name of a political party among the Jews which derived its name from the support it gave to the dynasty of Herod. Herod the Great and his descendants were Idumæan (or Edomite) by descent, in religious profession Jews, and by education, taste and habit altogether Roman. It is true that Herod the Great restored the Jewish temple with great splendour; but he also built temples and statues to the deified emperor, but all was done with the object of dazzling or propitiating his subjects, and preserving the ascendancy of his name. He and his descendants stood for the Hellenisation and Romanisation of the Holy Land of the Jews, and courtly Jews fell in with the fashion to their own profit, and justified their attitude to their compatriots. Possibly some

members of the Herodian party hoped for the restoration of the national kingdom under one of the sons of Herod. (7) Publicans, in the classical literature of Rome, were wealthy Romans who bought from the Roman government the right of collecting the taxes in a certain district. The publicans of the New Testament are the actual tax-collectors. As agents of the Imperial procurator, they collected the customs due on exports. Some Jews found it profitable to serve the Roman state in this way. Publicans bore a bad reputation among the Jews, partly for their dishonesty and extortion, and partly for what was regarded as their unpatriotic conduct in collecting taxes for a foreign power. The Jewish rabbis ranked publicans with cut-throats and robbers. (8) The Samaritans in New Testament times were the mixed population, inhabiting Samaria, descendants of the Assyrian colonists, established by Sargon in Samaria after he had put an end to the Israelite kingdom, and Israelites of the lower order. At first, their worship was a motley one, "for they feared Jehovah and served their own gods"; but the worship of the old Assyrian and Babylonian deities gradually died out, and the Samaritans became intensely devoted to the Mosaic law. As the Jews refused to admit them to the temple at Jerusalem, they erected a temple for themselves on Mt. Gerizim, which was destroyed by the Jewish prince, John Hyrcanus, in 130 B.C. The altar, however, remained, and the spirit of the sect was unbroken. The Jews of the time of Jesus regarded the Samaritans

as unclean aliens ; and in travelling from Galilee to Judæa, no Jew, if he could help it, would pass through Samaria, but would take the road on the eastern side of the Jordan. No name of scorn was more bitter in Jerusalem than that of Samaritan. As a sect, they still keep their altar and their sacrifices on Mt. Gerizim, and their own Pentateuch, which they have preserved with religious care. (9) The Sanhedrim (a Hebraised form of a Greek word, *sunedrion*, meaning council) was the Jewish Senate—the highest native court in both civil and ecclesiastical matters. Under the presidency of the high priest, it regulated the whole internal affairs of the Jewish nation. In its more developed form, it does not seem to have been fully established before the Greek period, but it may reasonably be regarded as having grown out of the rudimentary form of government by elders or chiefs of the principal families, which prevailed amongst the Hebrews in primitive times. It consisted of seventy-one members and had an aristocratic character, being drawn from the three classes of chief priests, scribes and elders. In the time of Jesus, the Pharisees appear to have had the predominating influence upon it. The powers of the Sanhedrim were extensive, and only death sentences had to be ratified by the Roman authorities. The Sanhedrim jurisdiction was confined to Judæa. Subordinate to the Jerusalem Sanhedrim was the jurisdiction of the local synagogues, which possessed the power of excommunication and scourging in matters ecclesiastical and judicial.

(1) *The Gospels* (the word means literally "God's Story," and is the translation of a Greek word meaning "good tidings") are four in number : Matthew, Mark, Luke, John. The first three are known as "*Synoptic*," because they present the more general view of the ministry of Jesus, recording for the most part the same incidents, in the same order, in closely similar words, and from much the same point of view regarding Jesus and His work. "Their aim is to place before the reader a vivid picture of the historical Jesus of Nazareth in fashion as he lived, going about doing good, teaching, healing, comforting, advising, guiding, rebuking, blessing, and drawing all men to Himself by the strong cords of admiration and love." While all three looked at things from the same general view, it is equally clear that each had a special object in writing. St. Matthew, writing for Jews, shews the claim of Jesus to be the Messiah, the fulfilment of all that was written in the Law and the Prophets concerning the Christ, God's Anointed. St. Mark, writing for Romans, gives them a living picture of a living man, full of divine energy and power. St. Luke, writing for Greeks, seeks to shew that Jesus is the universal man, the Saviour of all classes and nations. The main interest of the fourth Gospel, that of St. John, is not so much biographical as theological. He selects his material with the object of establishing the position that Jesus is the Incarnation of the Divine Word, the Eternal Son of God. Regarding the relation of the Synoptic Gospels to one another,

it is commonly assumed that St. Mark is the oldest of the three, and that the other two have incorporated the bulk of his Gospel into their own. As regards the material in the first and third Gospels which are not parallel with St. Mark, Luke was dependent on his own personal researches, on oral tradition and on earlier documents not now available, while Matthew used an early collection of the sayings of Jesus known as Logia, and written originally in Hebrew.

No analysis of the Gospels can be attempted here, and no indication given of the innumerable details of importance in the life, ministry and teaching of Jesus. Nothing but a diligent study of the Gospel records themselves can bring the picture home to the mind. In such a study, some of the more important points to be kept in view are the story of the Nativity and the early years, the ministry of John the Baptist as a call to repentance, pointing to a greater successor; the Baptism of Jesus and his attainment of a consciousness of Divine Sonship; the retirement into the wilderness, and the thorough testing by which he becomes sure of himself and his mission; his ministry in Judæa with its cleansing of the temple and the conversion of a leading member of the Sanhedrim; his successful ministry in Samaria beyond the limits of Judaism; the appearance of Jesus in his own city at Nazareth, and his claim to be the redeemer pictured in the book of Isaiah; the great Galilean ministry in Galilee including healing the sick, casting out devils, preaching the Kingdom of

God in the synagogues, and prayerful communion with God in desert places ; the beginnings of organisation in the choice of disciples, and the establishment of an apostolic college ; the Sermon on the Mount embodying the general, moral and spiritual teaching of Jesus ; the appearance of opposition on the part of Pharisees and their objection to his spiritual claims ; his works of healing on the Sabbath, and his companionship with publicans and sinners ; the mission of the Twelve to preach and heal ; the confession of St. Peter that Jesus is the Christ followed by the announcement of Jesus that the Son of Man is to suffer and die and that the new religion is founded on a self-denial that must be ready to give up life itself ; the growing devotion of the inner group of disciples, and the growing opposition from without ; the vision of the transfiguration displaying the Gospel as a new dispensation side by side with that of law and prophets ; the steady advance to Jerusalem ending in the triumphal entry and a second cleansing of the temple ; the resolve of the representatives of the ruling classes to put an end to the new teacher and leader, and finally the arrest of Jesus and his trial, the crucifixion, resurrection and ascension, and the beginning of the creation of the Christian Church.

In the teaching of Jesus there were two dominant conceptions, the Kingdom of God, and the Fatherhood of God. Jesus was conscious of being the Messiah set forth in prophecy, and expected by the Jewish people, and so it was natural that his teaching ministry should be largely

directed to setting forth the nature, the privileges and the laws of the Messianic Kingdom. The Jews expected that the theocracy or Kingdom of God which had flourished among them in the times of David and Solomon would return in a more glorious form, and it was this expectation which nerved them to maintain their nationality and their religion. The empire of which the Jews dreamed was to carry in its train the worship and service of the true God by all the nations of the earth; but at the same time it was to be a kingdom to which the Jews had a hereditary right, a kingdom of material prosperity and political power. In the face of opposition from the leaders of his race, from the multitudes that gathered about him, and even from the disciples who loved and followed him, he proclaimed that the Kingdom of God would not come by observation, but that its growth would be natural, gradual, like that of the mustard, that it was not external, but was in the hearts of men, that membership in the Kingdom was no monopoly of Jewish birth, but was open to all who would whole-heartedly submit to the Divine King, and by a sincere repentance or change of mind forsake sin and fulfil the Divine commands in the spirit of little children. But Jesus, in the strongest way, emphasised the truth that the Divine King is also the Divine Father. The more devout Jews had some conception of God acting as a Father to His chosen people, pitying His children like as a father. The Greeks too and other nations spoke of God as

father, but mainly in the sense that He was God of Creation and Providence. On the lips of Jesus, the name meant that God was a Father of individual men, who lavished upon each the utmost resources of a father's wise and tender care. He provides for the wants of His children. He educates and disciplines them. He holds intimate personal communion with them. He is graciously disposed to forgive their offences and He destines them to an eternal spiritual inheritance. In the same way, the highest sonship is ethical, being virtually identical with membership of the Kingdom.

(2) *The Acts of the Apostles* (with a sketch of St. Paul's life and the historical setting of his Epistles). Until the death of Jesus, the interest of the Biblical Literature is centred in the Hebrew race, but after that it becomes world-wide, and before many years Rome takes the place of Jerusalem as the centre of Christianity, and its historical background is the great Greco-Roman world. The Apostolic age may be regarded as beginning with the death of Jesus in 29 or 30 A. D., and ending about the close of the first century. During that period the principles of faith and life which Jesus had set forth came into close contact and competition with many other forms of faith outside of Judaism itself, such as Epicureanism, Stoicism, Greek Cynicism, Roman Emperor-Worship, many Egyptian and Oriental cults, and the popular mystery religions. In this complex environment, the simple faith proclaimed by Jesus gradually developed an elaborate

system of doctrines, rules and institutions, and the period witnessed the growth of a chain of Christian churches reaching from Babylon in the east to Spain in the west, and from the Black Sea in the north to the heart of Africa in the south.

The book of Acts which, as its introduction shews, is a continuation of St. Luke, reveals to us the process by which an obscure Jewish sect expanded into a world-wide church. This development became possible through the firm conviction of the early Christian disciples that Jesus had actually risen from the dead, and revealed himself to them in grace and power as Lord and Saviour. The key-note of the book is found in the opening paragraph, and consists in the three-fold commission given by Jesus to his disciples: "Ye shall be witnesses unto me both in Jerusalem and in Samaria and unto the uttermost parts of the earth." The contents of the book may be divided on the basis of this three-fold task assigned to the apostles.

(a) The Church in Jerusalem I. 1—VIII. 3. The witness extending from 29 to 35 A. D. at Jerusalem is commenced when the city is at its fullest for the Feast of Pentecost. The apostles, with their band of followers, had waited in quietness and prayer for the coming of the Holy Spirit, and the outpouring takes place on the day of Pentecost; and the word of Peter, who takes his stand on the resurrection, that the crucified Jesus is both Lord and Christ, brings converts by the thousand from among the Palestinian and Grecian Jews attending the feast.

Persecution by the Jewish authorities, especially the party of the Sadducees, soon follows, but the followers of Jesus are only made more staunch by persecution. The powerful words of Stephen (one of the officers or deacons appointed to supplement the work of the apostles in the distribution of charity), pointing as they did to the murdered Jesus as the fulfilment of all Hebrew law and prophecy, aroused fierce opposition, culminating in a trial before the Sanhedrim and the first Christian martyrdom. Among those who stand approvingly at this judicial murder is the young Pharisee Saul of Tarsus in Cilicia, a disciple of the great Jewish teacher, Gamaliel, and a fierce persecutor of the early Christian disciples. To this young Jewish enthusiast, the principles of the new sect taking shape in their midst were a dangerous innovation.

(b) The Church in Judæa and Samaria VIII. 4-XI. 18—35-36 A. D.

The persecution drives the followers of Jesus outside of Jerusalem, and in this way the evangelisation of Samaria and Galilee and the remote parts of Judæa is accomplished. The persecution continues under the direction of the Jewish Rabbi Saul, an educated man of good family and social standing; but while on his way to Damascus to make arrests he is overtaken by a heavenly vision of Jesus, and this spiritual experience transforms him from a persecutor of the faith to its leading champion. For a time, the persecution ceased and the church throughout Judæa, Galilee and Samaria had peace.

In the meantime, a Roman centurion, Cornelius of Cæsarea, was baptised by Peter, and this proved the first step in a great advance.

(c) The Church of the ~~World~~<sup>World</sup> XI. 18—XXVIII. 31—extending from 35 to 61 A.D.

After the death of Stephen, Christian fugitives from persecution had fled as far north as Antioch, the great and beautiful though very corrupt city of North Syria, “third metropolis of the Roman Empire,” and there they began to preach the Christian Gospel to Greeks and a great number believed. Henceforward, Antioch became a great missionary centre. In the meantime, the new convert, Saul, or to use the Roman name he is generally known by, Paul, had been getting ready for his great missionary career by three years silent preparation in Arabia, and seven quiet years in Syria and Cilicia, his native province. Summoned by Barnabas to Antioch, he took a leading position in this important church, and after labouring there for a couple of years, he began in 47 A.D. the definite evangelisation of the Roman Empire.

His *first missionary journey* in company with Barnabas comprised the land of Cyprus and the interior of Asia Minor, including South Galatia. Their perils and sufferings were great, but several churches were founded (Pisidian Antioch, Iconium, Lystra and Derbe), and it became clear that God had opened to the Gentiles a door of faith, and that St. Paul had a special vocation to win men who

were not of his own faith. The admission of Gentiles into the Church raised important problems, and certain converts with Jewish prejudices—Judaisers—came to Antioch preaching the necessity of circumcision and the observance of the Mosaic Law. This meant that a Gentile had to become a Jew in order to become a Christian. An important Apostolic Council on this subject was held at Jerusalem in 49 A.D. with the result that Paul was given complete liberty, and all risk of Christianity becoming a mere sect of Judaism was removed.

Paul's *second missionary journey* (49-52 A. D.) described in Acts XV. 36—XVIII. 22 was marked by the apostle's greatest missionary success, by the earliest of his letters now extant (I and II Thessalonians) and by the extension of the Gospel to Europe. In company with Silas, a Jewish Christian of Roman citizenship, he visited the churches which he had founded in his first journey in South Galatia. At Lystra, Paul took as an assistant Timothy whom he circumcised, as he was a son of a Jewess. When they arrived at the seaport of Troas, "a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, 'Come over into Macedonia and help us.'" Paul interpreted this as a Divine summons to Europe. There, too, he appears to have been joined by Luke, the writer of the Book of Acts. After crossing over to Macedonia, he preached in the populous cities of Philippi—where he was cruelly opposed by men whose mercenary interests were bound up with

superstition—and Thessalonica and Berea where he won staunch converts, in spite of a deadly persecution directed against him by the Jews of Thessalonica. From Berea, the apostle went to Athens, the original home of Greek culture and the educational centre of Greece, where he delivered an earnest and philosophic address on the Hill of the Areopagus. But little impression was made on the intellectual men of Athens, though one member of the court of the Areopagus was converted. He now made his way to Corinth, the commercial capital of Greece, notorious for the sensuality of the rich and the misery of the poor. While there, Paul worked as a tent-maker and preached the cross of Christ simply without regard to philosophy. Protected by Roman law, he met with great success chiefly in the lower social ranks. He had left Silas and Timothy in Macedonia, but, some weeks after his arrival in Corinth, they joined him. News brought by Timothy caused him to write there the First Epistle to the Thessalonians, and the Second was probably written there also, immediately after the receipt of an answer to the first. Paul spent eighteen months in Corinth. He then sailed to Syria, making a brief call on the way at Ephesus in Asia Minor and promising to return. Landing at Cæsarea, he paid a visit to Jerusalem, and then passed to the Syrian Antioch. It is possible that from Ephesus Timothy was sent to his home at Lystra, and that he met St. Paul again at Antioch, bringing news that the Galatians were under the

influence of Judaisers who taught the necessity of circumcision. On this assumption Paul in haste wrote the Epistle to the Galatians to expostulate, sending Timothy back with it, and intending himself to follow shortly. Others consider it more probable, however, that the Epistle was written from Ephesus in 55 A. D. After spending some time at Antioch, Paul proceeded on his *third missionary journey* (52-56 A. D.). He again visited the churches of Galatia and Phrygia founded in the first missionary journey. He made his way from Galatian Antioch by the northern and more mountainous route to Ephesus, capital of the Roman province of Asia (Minor) and a seaport of the greatest importance. It was also renowned for its great temple of Diana (Artemis) which was one of the wonders of the world. Here he spent two years and three months. Through his influence many of the famous magicians of the place burned their works. From here, he seems to have evangelised, through assistants, cities like Colossæ, and wrote I Corinthians, having heard of divisions and serious moral and social troubles in the church. From Ephesus too he perhaps wrote Galatians. He also appears to have paid a brief visit to Corinth at this time, but finding the Church thoroughly unrepentant had to return to Ephesus, baffled and disheartened. His stay at Ephesus was suddenly brought to an end by a riot instigated by Demetrius, a maker of silver shrines of Artemis. He now proceeded to Macedonia by way of Troas at which place he preached with success. From Macedonia,

having heard favourable news from the church at Corinth, he wrote II Corinthians, urging the forgiveness of the erring, but now repentant, members. All this time, the apostle was, in response to some special need, and as a symbol of Christian unity, developing his plan for a collection for the poor Christians of Judæa, which met with so liberal a response, and which necessitated his last journey to Jerusalem. From Macedonia he went to Corinth for three months, and here wrote his great Epistle to the Romans. At Corinth, he heard of a plot against his life. He had intended to sail direct to Syria, and the plot seems to have been to murder him on the ship. He, therefore, took the land journey by way of Macedonia, spending the Passover at Philippi, and conducting an all-night service at Troas. From Troas, the party set sail along the west coast of Asia Minor, calling at Miletus. Here St. Paul has a visit from the elders of Ephesus, for whom he had sent, and bids them farewell, saying that they would see his face no more. Landing at Cæsarea, he proceeded to Jerusalem, and met with a friendly reception from St. James and the elders of the Jerusalem church. Recognised in the temple by certain Asiatic Jews, the apostle was attacked by a hostile mob, being falsely accused of profaning the temple, and after defending himself in an address to the people, and another address to the Sanhedrim, he was sent to the Roman procurator Felix at Cæsarea. He is kept in prison for two years, and in the meantime speaks before the procurators Felix and

Festus, as well as King Agrippa. Finally, St. Paul as a Roman citizen appeals to the Emperor, an appeal which the procurator Festus, successor of Felix, could not disregard. The voyage to Rome is described in the Acts with picturesque accuracy. On reaching Rome, he is allowed to live in a hired house, guarded by a soldier, preaching the Kingdom of God to all that visited him. Here the narrative of the book of Acts comes to an end,—the Apostle of the Gentiles proclaiming a Gospel for all men in the metropolis of the Western nations. From Rome while a prisoner, Paul wrote Ephesians, Colossians, Philemon and Philipians. He was released from his first imprisonment at Rome, and possibly visited Spain, in accordance with a long cherished wish. From the Epistles to Timothy and Titus, we learn that he returned to the East. I Timothy was apparently written from Macedonia on the way to Corinth, and the letter to Titus was written from Corinth when he was expecting to spend the next winter at Necopolis, opposite to Italy. He must have been arrested soon after the letter to Titus was despatched. His last Epistle is II Timothy written from prison with winter in prospect, and when the first stage of his last trial was over. According to universal primitive tradition, Paul suffered martyrdom at Rome under Nero, somewhere between 64 and 67 A. D. He has, with reason, been termed the second founder of Christianity, for his achievements as a disciple of his master are altogether unique in the annals of the Christian Church.

(3) *The Epistles of St. Paul.*

The ministry of St. Paul dating from his conversion (about 33 A. D.) to his death (about 67 A. D.) lasted not less than thirty nor more than thirty-five years. All his extant letters—thirteen in number—belong to the last half of his ministry. Four of these are addressed to individual helpers, and the rest to Christian societies of his foundation, or lying within the circuit of his mission. Primarily, they are not (except perhaps in one instance, the Epistle to the Romans) essays or discourses in epistolary form, treatises upon religious doctrine, but letters of the absent missionary and pastor to his flock. In Paul's writings, however formal, epistle and personal letter insensibly merge into one another. When his field of ministry and pastoral enterprise became too wide to admit of frequent personal visits to the churches founded by him, he took up his pen to supply the lack of his presence. The contents of the Epistles, therefore, are of a very varied character, personal, theological, ethical, administrative and devotional. The student who wishes to understand St. Paul's letters, should read each document right through, ignoring chapter and verse divisions. In this way, it will be possible to grasp the essential import of each Epistle, and critical points and salient passages can be returned to for further study. The composition of the Pauline Epistles extends over some sixteen years. They may be divided into the following four groups, separated from one another by a marked interval of

time, and to a certain extent by peculiarities of language and doctrine.

1. I and II Thessalonians ... A.D. 50, 51.
2. Galatians, I and II  
Corinthians and Ro-  
mans ... A.D. 55, 56.
3. Philippians, Ephesians,  
Colossians, Philemon ... A.D. 60, 61.
4. Titus, I and II Timothy ... A.D. 66, 67.

#### THE FIRST GROUP.

First and Second Thessalonians, the earliest of the four groups, of St. Paul's Epistles, have as their great central thought the coming of Christ to judge the world. Macedonia was the first European country in which St. Paul preached, and Thessalonica (modern Salonika) was the chief city of Macedonia. After founding at Philippi the first church in Europe, Paul went to Thessalonica, and as the result of his preaching many accepted the new faith: "Of the devout Greeks a great multitude, and of the chief women not a few." There followed a tumult of the Jews, and accusation of disloyalty to Rome against Jason, Paul's host. Paul was sent away by the brethren to Berea, and leaving Silas and Timothy there, he passed on to Athens, and from there to Corinth. Silas and Timothy in due course rejoined him, and Timothy was despatched again from Macedonia to confirm the church at Thessalonica, and to bring news of its state to Paul.

The church had been called upon to endure severe persecution ; but notwithstanding this, Timothy on rejoining the apostle was able to cheer him by a favourable report. Paul wrote both the Thessalonian Epistles from Corinth, and included Timothy in his greetings. The first letter is simply prompted by affectionate concern for the faith and love of his recent converts, and for their good remembrance of himself. In Chapter IV there is a warning against the besetting sin of impurity of the Gentile world, and against a fanatical detachment from the ordinary duties and responsibilities of life. This is followed by a comforting assurance rendered necessary by the belief in the speedy second coming of Jesus which St. Paul shared with his converts, that those of the brethren who have already died will have a part in that event equally with those who are yet alive. The second Epistle was written at no great distance from the first. He writes to sustain the resolution of the church amidst increasing persecution. He also corrects misunderstanding of his teaching on the Second Coming, by asserting that the overthrow of the man of sin (*i. e.*; probably the arrogant spirit of Judaism personified) is to precede the final presence of the Lord in judgment.

#### THE SECOND GROUP.

Galatians, I and II Corinthians and Romans, constituting the second group of the Pauline Epistles, have as their leading theme the reconciliation of man

with God and with his fellow-man by means of the Cross of Christ. They were all written during the third missionary journey of Paul, Galatians (possibly) and I Corinthians during the long stay at Ephesus, II Corinthians somewhat later, during a visit to Macedonia, and Romans somewhat later still, during his three months' stay at Corinth, at the close of his journey.

*Galatians*, according to the view of most modern scholars, was written to churches that were in South rather than North Galatia, and that are to be identified with those founded by Paul in his first missionary journey, *viz.*, Pisidian Antioch, Iconium, Lystra and Derbe, and revisited in his second journey. A third journey to Galatia is mentioned in a word (Acts XVIII. 23) at the beginning of the third journey. In the main, the apostle was ardently received by the Galatians, and it is recorded that at Lystra he and Barnabas were sacrificed to as gods. In the meantime, Judaisers had subverted the authority of Paul, and perverted his message. It is impossible to assign an exact date to the Epistle. Some place it as early as the close of the first journey, others during or at the close of the second journey (either from Corinth or Antioch), others during the third journey at the time of the long stay at Ephesus. There is no date without its difficulties. In any case, the difference is only a matter of four or five years (somewhere between 51 and 55). In subject-matter, it is connected with the second group rather than the first. On the other hand, there are good reasons for regarding it as

Chapters I-VII deal with the *past* in relation to himself and Corinth and are a defence of his ministry before the church.

Chapters VIII, IX deal with a special and important matter of *present* duty, urging a more liberal contribution for Jerusalem.

Chapters X-XIII take up a question that affected the entire *future* of his relations to them and to the whole Church, being a vindication of himself against his adversaries.

*The Epistle to the Romans* was written from Corinth towards the end of the stay recorded in Acts XX. 3. St. Paul was at the moment contemplating a visit to Jerusalem fraught with imminent peril to himself. He hoped, if he escaped with his life, to visit Rome. This letter was meant in part to prepare the church there to receive him when he came. It was meant also as a permanent record of the doctrinal results which St. Paul felt that he had attained as the result of the fierce conflict with Judaising Christians through which he had been passing. For this purpose, the church which had for some time gradually been forming in the metropolis of the empire seemed the most fitting correspondent. "Perhaps no work ever written," writes Dr. Moulton, "has a better title to be called world literature than this Epistle to the Romans: an exposition of the Christian Gospel, specially designed to harmonise the thoughts of Hebrews and Greeks, and addressed to the Rome that had become the mistress of both."

No detailed analysis of this close-reasoned Pauline exposition of God's plan of salvation for mankind is possible here. The main thesis only can be indicated. The subject of the Epistle is the Gospel which works a moral miracle amongst men by proclaiming a state of acceptance with God offered to all as a free gift, on the sole condition of faith. Both Gentile and Jew have sinned, and equally need salvation, as their moral condition shews. The need of sinful man has been met by the love of God. Christ has shed His blood as an offering to God for man's redemption. Thereby God's holy displeasure against sin has been manifested, and all who join in that offering by self-surrendering faith in Christ are received by God into a state of acceptance. This way of salvation by transferring us into relationship with Christ more than abolishes the evil effects of sin and death which we have derived from our former relationship with Adam. The believer becomes so vitally united with Christ in His Death, Resurrection and Life, that the man he used to be is dead, and his heart is joined with Christ in communion with God. Even the holy law only served to emphasise the fact of man's slavery to sin, but the man who has faith in Christ is freed from slavery by a greater power than himself. The Spirit of Christ has entered into him, and the Spirit within overpowers the sin in his flesh, will deliver his body from the grave, and makes him God's son and heir of God's glory. The repudiation of this Gospel on the part of Israel is only partial and temporary, and God will bring the Jews finally

into the kingdom. Then follows a digest of Christian ethics, both social and civil, based on the consecration of the body and the renewal of the mind, under Christ's all-embracing law of love.

The Epistles of this group are known as "the four evangelical epistles." They contain the heart and sum of the apostle's teaching.

#### THE THIRD GROUP.

Philippians, Ephesians, Colossians and Philemon, constituting the third group of the Pauline Epistles, dwell mainly on the thought of Christ as the great King and Head of the Church. They were written by the Apostle from Rome during his first captivity.

*The Epistle to the Philippians* was addressed to the Christian Church at Philippi, founded some ten years before during St. Paul's second missionary journey. It was the first church founded by the Apostle in Europe. The graphic story of the coming of the Gospel to Philippi is told by an eye-witness; from verse 10 to verse 16 the narrative runs in the first person plural, which reappears in XX. 5, 6 at a point some six years later. It is commonly assumed that during this interval of six years Luke remained at Philippi possibly following his profession as physician, or engaged in missionary work, and then accompanied the apostle first to Jerusalem and afterwards to Rome. The church was composed mainly of Gentile converts and it always remained on terms of peculiar affection with St. Paul, being allowed to minister to his needs more than once; and when the

news of his Roman imprisonment reached Philippi, they sent one of their number, Epaphroditus, to minister to him in their own name. The strain of work in the capital proved too severe, and Epaphroditus had to be invalided home, and this is the letter that St. Paul sent by his hands to his affectionate friends. It is the unrestrained outflow of St. Paul's heart. It has no burning controversy, no absorbing doctrinal theme (though II. 5—11 is of surpassing theological interest), no difficult moral problems to deal with. Though Paul is in prison and is uncertain as to the issue, the epistle reveals the depth of his inner faith and communion with Christ, and is the most serene of all his writings.

*The Epistle to the Ephesians* was, there is ground for believing, addressed not only to Ephesus, but to other churches, of which Laodicea was one. Our Epistle to the Ephesians is probably the Epistle from Laodicea which the Colossians were to read, while their own Epistle was to be read at Laodicea (Col. IV. 16). The words "at Ephesus" in I. 1 are omitted in some ancient manuscripts. Probably, the letter is meant to be a circular one for Ephesus and those churches in its neighbourhood founded under Paul's direction, like the churches in the valley of the Lycus, *viz.*, Laodicea, Colossæ and Hierapolis. The main idea of the Epistle is the unity of Christians as forming one body with Christ as its unseen Head. The Epistle opens with the grand idea of the unity of Creation, which was in God's mind from the first. It is the eternal purpose

of God to sum up all things in Christ as their point of unity. Through the passion of the Son of God, Jews and Gentiles, hitherto so bitterly opposed, are to be blended into one body, with one Head, and one God and Father of all. The Church possesses the fulness of the attributes of Christ's incarnate life as He Himself embodies the attributes of God, and without the organism of the Church, Christ deigns to regard Himself as incomplete. To this great ideal of spiritual unity, the Christian life in all its varied relations, ecclesiastical, social, domestic, must correspond. There must be a rightly proportioned and harmonious development of the whole of life, in all its forms, in the Lord, under the life-giving and directing Headship of Christ.

*The Epistle to the Colossians* was called forth by a serious danger that threatened the Colossian Church. Colossæ was a town of Phrygia in Asia Minor, situated upon the south bank of the Lycus, a tributary of the Meander. Christianity was probably introduced into Colossæ during Paul's stay at Ephesus by one of his converts, Epaphras, who, at a later stage, when Paul was in prison in Rome, brought news of the danger to which the church was exposed—a heresy which was a blend of Jewish and oriental speculation. It appears to have denied the direct agency of God in the work of creation, and to have inculcated the worship of angels and other mysterious powers of the unseen world. It further probably taught (on lines more fully developed in the Gnosticism of the second century) that God approaches man

through these angels as a chain of intermediate beings among whom His attributes are divided. The lowest of these beings would be sufficiently material to condescend to come into contact with mankind. On its practical side, the Colossian heresy combined rigorous asceticism (the repression of all bodily instincts as essentially evil) and strict observance of Jewish ceremonialism with an arrogant claim to special enlightenment in spiritual things, teaching that for the perfection of Christian life something more than ordinary Christian doctrine and morality was required. The apostle meets these errors by taking his stand upon the Person and Work of Christ. In the Son, who had condescended to become Man, there resides the totality of the divine qualities and powers. Of Himself He is sufficient to bridge the chasm and form the uniting link between man and God. The old dispensation entrusted to the agency of angels, and its rules and ordinances and observances—"Touch not, taste not, handle not"—has been superseded by the Dispensation of the Cross, which establishes a new relationship between man and God, man as reconciled and adopted to sonship in Christ. Outward observances and injunctions of asceticism arising from a misapprehension of the nature of matter are of no use as restraints to the flesh, and only lead to a self-conceit which applauds itself for its humility. The apostle finally applies this principle of the fulness, sufficiency and supremacy of Christ to various relations of life—the mutual relation of Christians, husbands and wives, children

and fathers, slaves and masters, and the relation of St. Paul to them and their relation with the world.

*The Epistle to Philemon* is a short private letter, a sort of appendage to Colossians, and was sent at the same time with that Epistle, to Philemon, a member of the Colossian Church. The bearer was Onesimus, a former slave of Philemon's, who had robbed his master and escaped to Rome. Here he met and was converted by St. Paul. Tychicus, a native of the Roman province of Asia, and a companion of St. Paul on the journey to Jerusalem (Acts, XX. 4), was engaged by Paul as the bearer of the circular letter to Asia which we call Ephesians, and of Colossians; and the apostle took advantage of Tychicus' journey to send Onesimus with him, with a commendatory letter begging Philemon to receive him back again as a brother in Christ, to whom is due not merely forgiveness, but Christian friendship. In this Epistle. Paul expresses no opinion of slavery as a system, but he asserts a principle which inevitably worked itself out into complete freedom for the slaves.

#### THE FOURTH GROUP.

Titus and I and II Timothy, known as the Pastoral Epistles, constituting the fourth group of the Pauline Epistles, deal with practical questions of church organisation, and were written at the close of the apostle's life. Our knowledge of the movements of St. Paul during the period which elapsed between the last mention of him in Acts and his martyrdom at Rome depends entirely on the Epistles, except

that an early tradition declared that he fulfilled the intention expressed in Romans, XV. 28 and visited Spain. On the assumption—and this is perhaps the preponderating view of modern scholars—that these three Epistles are the genuine writings of St. Paul, it is clear that the apostle must have been set free from his first imprisonment, and visited not only Ephesus and Macedonia, but also Troas, Corinth, Miletus, and Crete, and that he purposed wintering in Nicopolis. To this interval of freedom, we must assign the Epistle to Titus and the First Epistle to Timothy.

*The Epistle to Titus* may have been written by Paul from Macedonia, at the time when he wrote the First Epistle to Timothy, or very soon after. Titus was a heathen convert of St. Paul's, and one of his missionary companions and assistants. On more than one occasion, he visited Corinth as the apostle's delegate. We learn from this Epistle that Titus was now in Crete, where he had been left by the apostle who had visited the island probably on his way to Macedonia. He had been left in the island to set in order things that were wanting, and to ordain elders in every city. The reputation of the Cretians was not high, and so the apostle lays the chief emphasis on the importance of personal holiness of character, insisting that right belief must issue in useful fruitful life.

*The First Epistle to Timothy*, written probably from Macedonia, may be regarded as an apostolic charge to Timothy, Paul's 'devoted companion and

fellow-worker. Timothy was the son of a Greek or Gentile father and a pious Jewess named Eunice. Converted by Paul in his first missionary journey, and taken with him as a companion on his second, he remained from that time onwards more or less closely attached to the person of the apostle. He is joined with St. Paul in the greetings of no less than six Epistles. According to this Epistle, Paul on his last departure from Ephesus shortly before the final imprisonment, left Timothy in charge of the Church at Ephesus as his deputy and soon afterwards wrote to him the first Epistle to instruct him fully in his duties. At Ephesus, Timothy was brought in contact with heretical teachers whose views appear to have resembled those which disturbed the peace of the Church at Colossæ having affinities with the later Gnosticism, which was a philosophy which attempted to explain the existence of evil by declaring evil to be a necessary quality of matter, denied the reality of Christ's sufferings, and too often found excuses for, and was associated with, a low state of morality. The Ephesian heresy had affinities also with Judaism and insisted on legalism. St. Paul here instructs Timothy to be bold in his opposition to such teachers, and, at the same time, gives him detailed instructions in regard to his pastoral duties.

*The Second Epistle to Timothy* written from prison in Rome shortly before the apostle's martyrdom, begs Timothy to come to him as he needed the human comfort of a trusted friend in his last days. So far as Timothy is concerned, this Epistle takes up the

thread of the first Epistle in the matter of heresies and church organisation. And for St. Paul, it breathes calm resignation and undaunted resolution in the face of death.

(4) *The Epistle to the Hebrews* is generally regarded as an outlying member of the Pauline collection, written not by St. Paul himself but by a writer of a kindred spirit, a near ally, or perhaps a direct disciple. The writer is anxious to confirm the faith of some Hebrew Christians (probably in Rome and elsewhere) who are in danger of yielding to the attractions of their former religion and deserting Christ. The method adopted by the writer in meeting this state of affairs, is to institute a comparison between Christianity and Judaism, or more strictly between Christ and the chief personages of Judaism, in order to show that Christ is their superior in their very points of excellency, and that the Gospel gives us the very things the Law professed to give, but much more effectually. It has all that Judaism had ; and it has this in a higher form, in a larger measure. Judaism was only the earthly shadow of those heavenly realities that Jesus Christ came to establish and bring within our reach ; in short, the priests and sacrifices and ritual of Judaism were but emblems of spiritual realities which came with Christ.

The doctrine of Christ's person closely resembles the doctrine in Ephesians and Colossians, but the author differs from Paul in the way in which he treats the Jewish system. His own religious history disposed St. Paul to regard the Jewish law mainly

in the light of a bondage. The indications are that the author was a scholar of Hellenistic training and most probably an Alexandrian Jew of philosophic temperament and education. Many think that these indications point to Apollos, referred to in I Corinthians and Acts XVIII. 24-28. Harnack has suggested that the author was Priscilla, an active Christian worker and teacher (with her husband Aquila) in the early church. This may account for the fact that the Epistle is anonymous. At that time, the name of a woman attached to a work like Hebrews would have excited prejudice. The materials are insufficient for the matter to be definitely determined. The date may have been about 68 A.D. during the siege of Jerusalem.

(5) *The General Epistles*, seven in number, and consisting of James, I Peter, II Peter, I John, II John, III John and Jude, are often called Catholic (*i.e.*, universal) Epistles. They are so called because the most important among them are not expressly directed in their superscriptions, as St. Paul's were, to particular churches or individuals. The collection contains letters from each of the three pillars of the Church in Jerusalem, James, Peter, John (Gal. II. 19) and one from Jude, the brother of James. St. James writes expressly to Jewish Christians. Both St. Peter and St. Jude are writing, in all probability, to converts from heathenism. Before St. John wrote, the old distinctions had passed away. He wrote to men who had been born and bred in the common brotherhood of the Christian Church.

*The Epistle of James* is addressed to faithful Israelites throughout the world. The author describes himself simply as "a servant of God and of the Lord Jesus Christ." The author, it is generally believed, is not James, the son of Zebedee, who was put to death by Herod Agrippa I in 44 A.D., but rather the James (the Lord's brother, probably a half-brother, a son of Joseph by a former wife) who took such a prominent place in the Church at Jerusalem after the death of the son of Zebedee. He presided at the Conference at Jerusalem in Acts XV, and appears as the most prominent figure in that Church in Acts XXI. Ecclesiastic tradition describes him as the first bishop of Jerusalem, and it adds that he was distinguished from the other apostles by his strict ascetic life and by his scrupulous observance of the Jewish law and attendance at the temple worship. He was the recognised head of the Jewish party in the Church, and some have regarded his teaching as opposed to the Gentile Christianity of Paul. For instance, he contends that Abraham was justified by works, whereas St. Paul contends that he was justified by faith. There is, however, no real opposition, for faith is used in different senses, in the one case of mere head belief, in the other of heartfelt devotion. The type of Christianity presented in the Epistle is emphatically simple and non-theological, and the tone is Judaic. This points to an early date, perhaps between 45 to 49 A.D. There is no close connection of ideas. Its main purpose was

to encourage endurance under persecution and oppression, together with consistency of life; and its leading ideas are the dangers of speech, of riches, of strife, and of worldliness, and the value of true faith, prayer and wisdom. The writer's main interest lies in ethics, not theology, and the test of belief lies in its value for conduct. Luther from his theological standpoint spoke of James as an "epistle of straw." The modern view is that it presents a side of Christianity, the practical and special, that is always in danger of being forgotten.

*The First Epistle of Peter* is destined "for the elect who are sojourners of the Dispersion," in the more northerly provinces of Asia Minor. Both writer and readers are expecting a severe persecution. The Epistle appears to have been written by the Apostle Peter from "Babylon" (I Peter V. 13); and though this, of course, may be the well-known city of that name, there is reason to accept the correctness of the early tradition that Babylon here as in Revelation XIV. 8 is a disguised name for Rome. It would seem that such devices were adopted by Christians after the Neronian persecution for purposes of concealment. The Epistle may be dated shortly after the outbreak of the Neronian persecution in 64 A. D. Trustworthy tradition says that both St. Paul and St. Peter suffered martyrdom at Rome, St. Paul perhaps some time before St. Peter. Against this background of fiery trial, St. Peter recites the living hope restored through the resurrection of Jesus to the faithful, while they are being guarded to their

final salvation ; he exhorts them to place themselves in the attitude of pilgrim and stranger in the persecuting world, to cultivate sobriety, holiness, love, patience. Suffering must not be thought to be a strange thing for those who are called to be partakers of the sufferings of Jesus.

*The Second Epistle of Peter* must have been written after the Epistle of Jude, the language of which it adopts and adapts freely all through. The main subject of the Epistle is a warning against certain false teachers who combine libertinism of life with scepticism as to Christ's second coming. The evidence in the first three centuries for the genuineness of this Epistle is slight and scattered, and it was the last book included in the canon. Many feel that its right to a place in the canon is questionable. It strikes, however, a pure Christian note in its passion for righteousness.

*The Epistle of Jude* is an earnest warning and appeal, couched in vivid and picturesque language, addressed to a church or a circle of churches, which have become suddenly exposed to a mischievous attack of false teaching. The author describes himself as "Jude, the servant of Jesus Christ, and brother of James." He must thus have been a brother of Jesus Christ, but he describes himself as servant probably because he had come to understand the truth that faith, not blood, constitutes true kinship with Christ. The exact situation of the readers cannot be ascertained ; but Syria has been suggested.

They were in peril on account of the influence of certain men who claimed to be above all law.

*The First Epistle of John* forms a sort of companion to the Gospel of St. John. It is commonly believed that the two writings are closely connected in time. The Epistle was probably written subsequently to the Gospel, whether as a supplement or as an independent composition. The theme of the Epistle is fellowship with God as Light, as Righteousness, as Love. God has been manifested in Jesus Christ, that men may have fellowship with the Father through the Son. The object of the writer is to promote the spiritual life of believers by bringing them into a living union with Christ and confirming them therein. The writer, too, combated an error which may have been an incipient Gnosticism, which denied the reality of the Incarnation.

*The Second Epistle of John* is closely connected with the first in the character of the false teaching which it finds occasion to condemn. The "elect lady" addressed in it is nameless, unless indeed these words are to be read as a proper name "Ecclesia Cyria." John in this as in the third Epistle refers to himself as the Elder.

*The Third Epistle of John* is addressed to a certain Gaius whom it praises for his truth and hospitality. Two other Christian disciples are referred to; one is reprimanded for his arrogance, the other receives a general commendation. Their names are Diotrophes and Demetrius respectively.

(6) *The Book of Revelation* is the only representative of apocalyptic literature preserved in the New Testament. It was characteristic of the early Church to build up a literature about the name of the various apostles. Normally this literature consisted of a narrative, an apocalypse or revelation of the future, and some form of doctrinal writing, as for example the Gospel of Peter, the Apocalypse of Peter, and the Preaching of Peter. With the exception of the present book, no Christian Apocalypse is held to be even possibly authentic. Primitive tradition asserts that the book was written towards the end of the reign of Domitian, about 95 A.D. The writer of the book calls himself "John." To the early Christian Church, this would signify John the Apostle, though some would identify him with the mysterious John the Elder. Besides this, the writer was of account among the churches of the Roman province of Asia, and was an exile in the isle of Patmos. Early Christian tradition asserts both these things of St. John. The book was written to the Christians in the western part of Asia Minor, who had evidently been undergoing great trials. Under the Roman government, religion had become largely identified with imperialism, and the emperor had been called "Lord and God." For a Christian, this was blasphemy, and rather than join in it many had died. The book was written during a lull in the persecution, which, however, was expected to be temporary. "To brace them to endurance came the message of the Revelation. The

things which were seen, rich and mighty though they appeared, were temporal, about to pass away ; but the things which were not seen were eternal, and to abide for ever. God was on His throne, and the future of this world was in the hand of Christ. The persecuting empire was inspired and supported by Satan. Satan had already been conquered essentially by the work of Christ, and his overthrow, and the overthrow of his instrument, would soon be seen openly on earth. Rome, the persecuting empire, the heathen worship and priesthood, and the wicked of the earth, were all to fall before the conquering Christ. Last of all would be the general judgment, and then the incomparable and eternal bliss of the new Jerusalem. In these ways Christ would come, and consequently let Christians bear manfully their perils and pain. There was nothing strange in the demand that was made upon them. Christ himself had endured before them. It was by death that he had won his victory, and their victory was to be won in the same manner. Therefore death for Christ was not defeat but overcoming, and great glory with Christ would be his reward of those who overcame." (Dummelow.)

The main purpose of the book, as indicated above, is independent of any special interpretation of the visions set forth in the book. There have been several schools of interpretation. One school (called the "Futurist") regards the book as dealing with the end of the world, and with events and persons which will immediately precede that end.

Another school (called the "Praeterist") looks back to the past, and interprets the book as having to do with the times in which it originated. The "Historical" school holds that the fulfilment is being gradually accomplished in the course of human history. A fourth school sees in the book symbolical representations of good and evil principles, common to every age, and to be understood spiritually.

A description of the new heaven and the new earth seems a fitting close to a literature which had as its beginning an account of the first creation.

GEORGE HOWELLS



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# Selections from the Bible

## Part III

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### EXODUS

#### THE RED SEA SONG

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, XV. 1-18

I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

(2) The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him.

(3) The Lord is a man of war : the Lord is his name.

(4) Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red sea.

(5) The depths have covered them : they sank into the bottom as a stone.

(6) Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy.

(7) And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble.

(8) And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

(9) The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them.

(10) Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.

(11) Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ?

(12) Thou stretchedst out thy right hand, the earth swallowed them.

(13) Thou in thy mercy hast led forth the people which thou hast redeemed : thou hast guided them in thy strength unto thy holy habitation.

(14) The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina.

(15) Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away.

(16) Fear and dread shall fall upon them ; by the greatness of thine arm they shall be as still as a

stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

(17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

(18) The Lord shall reign for ever and ever.

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## THE BOOK OF THE COVENANT

(22) And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

XX. 22—  
XXIII. 33.

(23) Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

(24) An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. (25) And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. (26) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

XXI. (1) Now these are the judgments which thou shalt set before them.

## 6 SELECTIONS FROM THE BIBLE

him go free for his eye's sake. (27) And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

(28) If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. (29) But if the ox were wont to push with

his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. (30) If

there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. (31) Whether he have gored a son, or have

gored a daughter, according to this judgment shall it be done unto him.

(32) If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

(33) And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; (34) The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

(35) And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

(36) Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

XXII. (1) If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

(2) If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

(3) If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

(4) If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

(5) If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

(6) If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

(7) If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

(8) If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

(9) For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay.

## 8 SELECTIONS FROM THE BIBLE

double unto his neighbour. (10) If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: (11) Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. (12) And if it be stolen from him, he shall make restitution unto the owner thereof. (13) If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

(14) And if a man borrow ought of his neighbour and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. (15) But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

(18) Thou shalt not suffer a witch to live.

(20) He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed.

(21) Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

(22) Ye shall not afflict any widow, or fatherless child. (23) If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; (24) And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

(25) If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, \* neither shalt thou lay upon him usury.

(26) - If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down : (27) For that is his covering only, it is his raiment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear ; for I am gracious.

(28) Thou shalt not revile the gods, nor curse the ruler of thy people.

(29) Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors : the firstborn of thy sons shalt thou give unto me. (30) Likewise shalt thou do with thine oxen, and with thy sheep : seven days it shall be with his dam ; on the eighth day thou shalt give it me.

(31) And ye shall be holy men unto me : neither shall ye eat any flesh that is torn of beasts in the field ; ye shall cast it to the dogs.

XXIII. (1) Thou shalt not raise a false report : put not thine hand with the wicked to be an unrighteous witness.

(2) Thou shalt not follow a multitude to do evil ; neither shalt thou speak in a cause to decline after many to wrest judgment : (3) Neither shalt thou countenance a poor man in his cause.

(4) If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. (5) If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

(6) Thou shalt not wrest the judgment of thy poor in his cause.

## 10 SELECTIONS FROM THE BIBLE

(7) Keep thee far from a false matter ; and the innocent and righteous slay thou not : for I will not justify the wicked.

(8) And thou shalt take no gift : for the gift blindeth the wise, and perverteth the words of the righteous.

(9) Also thou shalt not oppress a stranger : for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

(10) And six years thou shalt sow thy land, and shalt gather in the fruits thereof : (11) But the seventh year thou shalt let it rest and lie still ; that the poor of thy people may eat : and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

(12) Six days thou shalt do thy work, and on the seventh day thou shalt rest : that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

(13) And in all things that I have said unto you be circumspect : and make no mention of the name of other gods, neither let it be heard out of thy mouth.

(14) Three times thou shalt keep a feast unto me in the year. (15) Thou shalt keep the feast of unleavened bread : (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib ; for in it thou camest out from Egypt : and none shall appear before me empty :) (16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field : and the feast of ingathering, which is in the end of

the year, when thou hast gathered in thy labours out of the field. (17) Three times in the year all thy males shall appear before the Lord God.

(18) Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

(19) The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.

Thou shalt not seethe a kid in his mother's milk.

(20) Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (21) Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

(22) But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

(23) For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

(24) Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. (25) And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

(26) There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. (27) I will send my fear before thee, and will destroy all the people to whom thou shalt come, and

## 12 SELECTIONS FROM THE BIBLE

I will make all thine enemies turn their backs unto thee. (28) And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

(29) I will not drive them out from before thee in one year ; lest the land become desolate, and the beast of the field multiply against thee. (30) By little and little I will drive them out from before thee, until thou be increased, and inherit the land. (31) And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river : for I will deliver the inhabitants of the land into your hand ; and thou shalt drive them out before thee.

(32) Thou shalt make no covenant with them, nor with their gods. (33) They shall not dwell in thy land, lest they make thee sin against me : for if thou serve their gods, it will surely be a snare unto thee.

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## DEUTERONOMY

### THE BLESSINGS OF MOSES

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

XXVIII,  
1-68.

(2) And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

(3) Blessed shalt thou be in the city, and blessed shalt thou be in the field. (4) Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. (5) Blessed shall be thy basket and thy store. (6) Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

(7) The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

(8) The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

## 14 SELECTIONS FROM THE BIBLE

(9) The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. (10) And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. (11) And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee. •

(12) The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. (13) And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: (14) And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

(15) But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

(16) Cursed shalt thou be in the city, and cursed shalt thou be in the field. (17) Cursed shall be thy

basket and thy store. (18) Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. (19) Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

(20) The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

(21) The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

(22) The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. (23) And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. (24) The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

(25) The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. (26) And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

(27) The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

(28) The Lord shall smite thee with madness, and blindness, and astonishment of heart : (29) And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways : and thou shalt be only oppressed and spoiled evermore, no man shall save thee. (30) Thou shalt build an house, and thou shalt not dwell therein : thou shalt plant a vineyard, and shalt not gather the grapes thereof. (31) Thine ox shall be slain before thine eyes, and thou shalt not eat thereof : thine ass shall be violently taken away from before thy face, and shall not be restored to thee : thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. (32) Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long : and there shall be no might in thine hand. (33) The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up ; and thou shalt be only oppressed and crushed alway : (34) So that thou shalt be mad for the sight of thine eyes which thou shalt see.

(35) The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

(36) The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known ; and there shalt

thou serve other gods, wood and stone. (37) And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

(38) Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. (39) Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. (40) Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. (41) Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. (42) All thy trees and fruit of thy land shall the locust consume. (43) The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. (44) He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

(45) Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: (46) And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. (47) Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; (48) Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all

things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

(49) The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; (50) A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: (51) And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. (52) And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. (53) And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: (54) So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: (55) So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. (56) The tender and delicate woman among you, which would not adventure to set

the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, (57) And toward her young one that cometh out from between her feet, and toward her children which she shall bear : for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

(58) If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord Thy God ; (59) Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. (60) Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of ; and they shall cleave unto thee. (61) Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. (62) And ye shall be left few in number, whereas ye were as the stars of heaven for multitude ; because thou wouldest not obey the voice of the Lord thy God. (63) And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you ; so the Lord will rejoice over you to destroy you, and to bring you to nought ; and ye shall be plucked from off the land whither thou goest to possess it. (64) And the Lord shall scatter thee among all people, from the one end of the earth even unto the other ; and there thou shalt serve other gods,

which neither thou nor thy fathers have known, even wood and stone. (65) And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: (66) And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: (67) In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

(68) And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

### THE SONG OF MOSES

XXXII. 1-43. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

(2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

(3) Because I will publish the name of the Lord: ascribe ye greatness unto our God.

(4) He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

(5) They have corrupted themselves, their spot is not the spot of his children : they are a perverse and crooked generation.

(6) Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

(7) Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

(8) When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

(9) For the Lord's portion is his people; Jacob is the lot of his inheritance.

(10) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

(11) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: (12) So the Lord alone did lead him, and there was no strange god with him.

(13) He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

(14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

(15) But Jeshurun waxed fat, and kicked : thou art waxen fat, thou art grown thick, thou art covered with fatness ;

Then he forsook God which made him, and lightly esteemed the Rock of his salvation.

(16) They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

(17) They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

(18) Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

(19) And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

(20) And he said, I will hide my face from them, I will see what their end shall be : for they are a very froward generation, children in whom is no faith.

(21) They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities : and I will move them to jealousy with those which are not a people ; I will provoke them to anger with a foolish nation.

(22) For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

(23) I will heap mischiefs upon them ; I will spend mine arrows upon them.

(24) They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

(25) The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

(26) I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

(27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

(28) For they are a nation void of counsel, neither is there any understanding in them.

(29) O that they were wise, that they understood this, that they would consider their latter end!

(30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?

(31) For their rock is not as our Rock, even our enemies themselves being judges.

(32) For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

(33) Their wine is the poison of dragons, and the cruel venom of asps.

(34) Is not this laid up in store with me, and sealed up among my treasures?

## 24 SELECTIONS FROM THE BIBLE

(35) To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

(36) For the Lord shall judge his people; and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

(37) And he shall say, Where are their gods, their rock in whom they trusted, (38) Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

(39) See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal:

Neither is there any that can deliver out of my hand. (40) For I lift up my hand to heaven, and say, I live for ever.

(41) If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

(42) I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

(43) Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

## THE SECOND BOOK OF SAMUEL

### THE HYMN OF DAVID

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul: (2) And he said, XXII. 1-51

The Lord is my rock, and my fortress, and my deliverer; (3) The God of my rock; in him will I trust:

He is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

(4) I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

(5) When the waves of death compassed me, the floods of ungodly men made me afraid;

(6) The sorrows of hell compassed me about; the snares of death prevented me;

(7) In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

(8) Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

(9) There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

(10) He bowed the heavens also, and came down ; and darkness was under his feet.

(11) And he rode upon a cherub, and did fly : and he was seen upon the wings of the wind.

(12) And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

(13) Through the brightness before him were coals of fire kindled.

(14) The Lord thundered from heaven, and the most High uttered his voice.

(15) And he sent out arrows, and scattered them ; lightning, and discomfited them.

(16) And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

(17) He sent from above, he took me ; he drew me out of many waters ;

(18) He delivered me from my strong enemy, and from them that hated me : for they were too strong for me.

(19) They prevented me in the day of my calamity : but the Lord was my stay.

(20) He brought me forth also into a large place : he delivered me, because he delighted in me.

(21) The Lord rewarded me according to my righteousness : according to the cleanness of my hands hath he recompensed me.

(22) For I have kept the ways of the Lord, and have not wickedly departed from my God.

(23) For all his judgments were before me : and as for his statutes, I did not depart from them.

(24) I was also upright before him, and have kept myself from mine iniquity.

(25) Therefore the Lord hath recompensed me according to my righteousness ; according to my cleanness in his eye sight.

(26) With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

(27) With the pure thou wilt shew thyself pure ; and with the froward thou wilt shew thyself unsavoury.

(28) And the afflicted people thou wilt save : but thine eyes are upon the haughty, that thou mayest bring them down.

(29) For thou art my lamp, O Lord : and the Lord will lighten my darkness.

(30) For by thee I have run through a troop : by my God have I leaped over a wall.

(31) As for God, his way is perfect ; the word of the Lord is tried : he is a buckler to all them that trust in him.

(32) For who is God, save the Lord ? and who is a rock, save our God ?

(33) God is my strength and power : and he maketh my way perfect.

(34) He maketh my feet like hinds' feet : and setteth me upon my high places.

(35) He teacheth my hands to war ; so that a bow of steel is broken by mine arms.

(36) Thou hast also given me the shield of thy salvation : and thy gentleness hath made me great. -

(37) Thou hast enlarged my steps under me ; so that my feet did not slip.

(38) I have pursued mine enemies, and destroyed them ; and turned not again until I had consumed them.

(39) And I have consumed them, and wounded them, that they could not arise : yea, they are fallen under my feet.

(40) For thou hast girded me with strength to battle : them that rose up against me hast thou subdued under me.

(41) Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

(42) They looked, but there was none to save ; even unto the Lord, but he answered them not.

(43) Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.

(44) Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen : a people which I knew not shall serve me.

(45) Strangers shall submit themselves unto me : as soon as they hear, they shall be obedient unto me.

(46) Strangers shall fade away, and they shall be afraid out of their close places.

(47) The Lord liveth ; and blessed be my rock ; and exalted be the God of the rock of my salvation.

(48) It is God that avengeth me, and that bringeth down the people under me, (49) And that bringeth me forth from mine enemies :

Thou also hast lifted me up on high above them that rose up against me : thou hast delivered me from the violent man.

(50) Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

(51) He is the tower of salvation for his king : and sheweth mercy to his anointed, unto David, and to his seed for evermore.

### THE LAST WORDS OF DAVID

Now these be the last words of David.

XXIII. 1-7.

David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, (2) The Spirit of the Lord spake by me, and his word was in my tongue.

(3) The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. (4) And he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain.

## 30 SELECTIONS FROM THE BIBLE

(5) Although my house be not so with God ; yet he hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although he make it not to grow.

(6) But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands : (7) But the man that shall touch them must be fenced with iron and the staff of a spear ; and they shall be utterly burned with fire in the same place.

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# THE BOOK OF JOB

## THE PROLOGUE

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. (2) And there were born unto him seven sons, and three daughters. (3) His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. I. 1—II. 13.

(4) And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. (5) And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

(6) Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. (7) And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

(8) And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

(9) Then Satan answered the Lord, and said, Doth Job fear God for nought? (10) Hast not thou made an hedge about him, and about his house; and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. (11) But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. (12) And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

(13) And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: (14) And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: (15) And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

(16) While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep; and the servants, and consumed them; and I only am escaped alone to tell thee.

(17) While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried

them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

(18) While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: (19) And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

(20) Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, (21) And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (22) In all this Job sinned not, nor charged God foolishly.

II. (1) Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. (2) And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

(3) And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

(4) And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. (5) But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. (6) And the Lord said unto Satan, Behold, he is in thine hand ; but save his life. (7) So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

(8) And he took him a potsherd to scrape himself withal ; and he sat down among the ashes. (9) Then said his wife unto him, Dost thou still retain thine integrity ? curse God, and die. (10) But he said unto her, Thou speakest as one of the foolish women speaketh. What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.

(11) Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place ; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite : for they had made an appointment together to come to mourn with him and to comfort him. (12) And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept ; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. (13) So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him : for they saw that his grief was very great.

## JOB CURSES THE DAY OF HIS BIRTH

After this opened Job his mouth, and cursed his day. (2) And Job spake, and said, III. 1-26.

(3) Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

(4) Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

(5) Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

(6) As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

(7) Lo, let that night be solitary, let no joyful voice come therein.

(8) Let them curse it that curse the day, who are ready to raise up their mourning.

(9) Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

(10) Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

(11) Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

(12) Why did the knees prevent me? or why the breasts that I should suck?

(13) For now should I have lain still and been quiet, I should have slept: then had I been at rest,

(14) With kings and counsellors of the earth, which built desolate places for themselves;

(15) Or with princes that had gold, who filled their houses with silver :

(16) Or as an hidden untimely birth I had not been ; as infants which never saw light.

(17) There the wicked cease from troubling ; and there the weary be at rest.

(18) There the prisoners rest together ; they hear not the voice of the oppressor.

(19) The small and great are <sup>in grave</sup> there ; and the servant is free from his master.

(20) Wherefore is light given to him that is in misery, and life unto the bitter in soul ;

(21) Which long for death, but it cometh not ; and dig for it more than for hid treasures ;

(22) Which rejoice exceedingly, and are glad, when they can find the grave ?

(23) Why is light given to a man whose way is hid, and whom God hath hedged in ?

(24) For my sighing cometh before I eat, and my roarings are poured out like the waters.

(25) For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

(26) I was not in safety, neither had I rest, neither was I quiet ; yet trouble came.

## THE FIRST SPEECH OF ELIPHAZ

Then Eliphaz the Temanite answered and said, IV. 1—V. 27.

(2) If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

(3) Behold, thou hast instructed many, and thou hast strengthened the weak hands.

(4) Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

(5) But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

(6) Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

(7) Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

(8) Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

(9) By the blast of God they perish, and by the breath of his nostrils are they consumed.

(10) The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

(11) The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

(12) Now a thing was secretly brought to me, and mine ear received a little thereof.

(13) In thoughts from the visions of the night, when deep sleep falleth on men, (14) Fear came upon me, and trembling, which made all my bones to shake.

(15) Then a spirit passed before my face; the hair of my flesh stood up:

(16) It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

(17) Shall mortal man be more just than God? shall a man be more pure than his maker?

(18) Behold, he put no trust in his servants; and his angels he charged with folly:

(19) How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

(20) They are destroyed from morning to evening: they perish for ever without any regarding it.

(21) Doth not their excellency which is in them go away? they die, even without wisdom.

V. (1) Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

(2) For wrath killeth the foolish man, and envy slayeth the silly one.

(3) I have seen the foolish taking root: but suddenly I cursed his habitation.

(4) His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

(5) Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

(6) Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

(7) Yet man is born unto trouble, as the sparks fly upward.

(8) I would seek unto God, and unto God would I commit my cause :

(9) Which doeth great things and unsearchable ; marvellous things without number :

(10) Who giveth rain upon the earth, and sendeth waters upon the fields :

(11) To set up on high those that be low ; that those which mourn may be exalted to safety.

(12) He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.

(13) He taketh the wise in their own craftiness : and the counsel of the froward is carried headlong.

(14) They meet with darkness in the daytime, and grope in the noonday as in the night.

(15) But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

(16) So the poor hath hope, and iniquity stoppeth her mouth.

(17) Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty :

(18) For he maketh sore, and bindeth up : he woundeth, and his hands make whole.

(19) He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

(20) In famine he shall redeem thee from death : and in war from the power of the sword.

(21) Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

(22) At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

(23) For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

(24) And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

(25) Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

(26) Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

(27) Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

### JOB'S REPLY

VI. 1—  
VII. 21.

But Job answered and said,

(2) Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

(3) For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

(4) For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me.

(5) Doth the wild ass bray when he hath grass ? or loweth the ox over his fodder ?

(6) Can that which is unsavoury be eaten without salt ? or is there any taste in the white of an egg ?

(7) The things that my soul refused to touch are as my sorrowful meat.

(8) Oh that I might have my request ; and that God would grant me the thing that I long for !

(9) Even that it would please God to destroy me ; that he would let loose his hand, and cut me off !

(10) Then should I yet have comfort ; yea, I would harden myself in sorrow : let him not spare ; for I have not concealed the words of the Holy One.

(11) What is my strength, that I should hope ? and what is mine end, that I should prolong my life ?

(12) Is my strength the strength of stones ? or is my flesh of brass ?

(13) Is not my help in me ? and is wisdom driven quite from me ?

(14) To him that is afflicted pity should be shewed from his friend ; but he forsaketh the fear of the Almighty.

(15) My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away ;

## 42 SELECTIONS FROM THE BIBLE

(16) Which are blackish by reason of the ice, and wherein the snow is hid :

(17) What time they wax warm, they vanish : when it is hot, they are consumed out of their place.

(18) The paths of their way are turned aside ; they go to nothing, and perish.

(19) The troops of Tema looked, the companies of Sheba waited for them.

(20) They were confounded because they had hoped ; they came thither, and were ashamed.

(21) For now ye are nothing ; ye see my casting down, and are afraid.

(22) Did I say, Bring unto me ? or, Give a reward for me of your substance ?

(23) Or, Deliver me from the enemy's hand ? or, Redeem me from the hand of the mighty ?

(24) Teach me, and I will hold my tongue : and cause me to understand wherein I have erred.

(25) How forcible are right words ! but what doth your arguing reprove ?

(26) Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind ?

(27) Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

(28) Now therefore be content, look upon me ; for it is evident unto you if I lie.

(29) Return, I pray you, let it not be iniquity ; yea, return again, my righteousness is in it.

(30) Is there iniquity in my tongue ? cannot my taste discern perverse things ?

VII. (1) Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

(2) As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: (3) So am I made to possess months of vanity, and wearisome nights are appointed to me.

(4) When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

(5) My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

(6) My days are swifter than a weaver's shuttle, and are spent without hope.

(7) O remember that my life is wind: mine eye shall no more see good.

(8) The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

(9) As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

(10) He shall return no more to his house, neither shall his place know him any more.

(11) Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

(12) Am I a sea, or a whale, that thou settest a watch over me?

(13) When I say, My bed shall comfort me, my couch shall ease my complaint; (14) Then thou

## 44 SELECTIONS FROM THE BIBLE

scarest me with dreams, and terrifiest me through visions :

(15) So that my soul chooseth- strangling, and death rather than my life.

(16) I loathe it ; I would not live alway : let me alone ; for my days are vanity.

(17) What is man, that thou shouldest magnify him ? and that thou shouldest set thine heart upon him ?

(18) And that thou shouldest visit him every morning, and try him every moment ?

(19) How long wilt thou not depart from me, nor let me alone till I swallow down my spittle ?

(20) I have sinned ; what shall I do unto thee, O thou preserver of men ?

Why hast thou set me as a mark against thee, so that I am a burden to myself ?

(21) And why dost thou not pardon my transgression, and take away mine iniquity ?

For now shall I sleep in the dust ; and thou shalt seek me in the morning, but I shall not be.

## THE FIRST SPEECH OF BILDAD

VIII. 1-22. Then answered Bildad the Shuhite, and said,

(2) How long wilt thou speak these things ? and how long shall the words of thy mouth be like a strong wind ?

(3) Doth God pervert judgment? or doth the Almighty pervert justice?

(4) If thy children have sinned against him; and he have cast them away for their transgression;

(5) If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

(6) If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

(7) Though thy beginning was small, yet thy latter end should greatly increase.

(8) For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

(9) (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)

(10) Shall not they teach thee, and tell thee, and utter words out of their heart?

(11) Can the rush grow up <sup>in his own</sup> without mire? can the flag grow without water?

(12) Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.

(13) So are the paths of all that forget God; and the hypocrite's hope shall perish:

(14) Whose hope shall be cut off, and whose trust shall be a spider's web.

(15) He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

(16) He is green before the sun, and his branch shooteth forth in his garden.

(17) His roots are wrapped about the heap, and seeth the place of stones.

## 46 SELECTIONS FROM THE BIBLE

(18) If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

(19) Behold, this is the joy of his way, and out of the earth shall others grow.

(20) Behold, God will not cast away a perfect man, neither will he help the evil doers :

(21) Till he fill thy mouth with laughing, and thy lips with rejoicing.

(22) They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

### JOB'S REPLY

IX, 1—X, 22.

Then Job answered and said,

(2) I know it is so of a truth; but how should man be just with God?

(3) If he will contend with him, he cannot answer him one of a thousand.

(4) He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

(5) Which removeth the mountains, and they know not: which overturneth them in his anger.

(6) Which shaketh the earth out of her place, and the pillars thereof tremble.

(7) Which commandeth the sun, and it riseth not; and sealeth up the stars.

(8) Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

(9) Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

(10) Which doeth great things past finding out ; yea, and wonders without number.

(11) Lo, he goeth by me, and I see him not : he passeth on also, but I perceive him not.

(12) Behold, he taketh away, who can hinder him ? who will say unto him, What doest thou ?

(13) If God will not withdraw his anger, the proud helpers do stoop under him.

(14) How much less shall I answer him, and choose out my words to reason, with him ?

(15) Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

(16) If I had called, and he had answered me ; yet would I not believe that he had hearkened unto my voice.

(17) For he breaketh me with a tempest, and multiplieth my wounds without cause.

(18) He will not suffer me to take my breath, but filleth me with bitterness.

(19) If I speak of strength, lo, he is strong : and if of judgment, who shall set me a time to plead ?

(20) If I justify myself, mine own mouth shall condemn me : if I say, I am perfect, it shall also prove me perverse.

(21) Though I were perfect, yet would I not know my soul : I would despise my life.

(22) This is one thing, therefore I said it, He destroyeth the perfect and the wicked.

(23) If the scourge slay suddenly, he will laugh at the trial of the innocent.

(24) The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

(25) Now my days are swifter than a post: they flee away, they see no good.

(26) They are passed away as the swift ships: as the eagle that hasteth to the prey.

(27) If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:

(28) I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

(29) If I be wicked, why then labour I in vain?

(30) If I wash myself with snow water, and make my hands never so clean; (31) Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me:

(32) For he is not a man, as I am, that I should answer him, and we should come together in judgment.

(33) Neither is there any daysman betwixt us, that might lay his hand upon us both.

(34) Let him take his rod away from me, and let not his fear terrify me:

(35) Then would I speak, and not fear him; but it is not so with me.

X. (1) My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

(2) I will say unto God, Do not condemn me ; shew me wherefore thou contendest with me. ✕

(3) Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked ?

(4) Hast thou eyes of flesh ? or seest thou as man seeth ?

(5) Are thy days as the days of man ? are thy years as man's days, (6) That thou inquirest after mine iniquity, and searchest after my sin ?

(7) Thou knowest that I am not wicked ; and there is none that can deliver out of thine hand.

(8) Thine hands have made me and fashioned me together round about ; yet thou dost destroy me.

(9) Remember, I beseech thee, that thou hast made me as the clay ; and wilt thou bring me into dust again ?

(10) Hast thou not poured me out as milk, and curdled me like cheese ?

(11) Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

(12) Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

(13) And these things hast thou hid in thine heart : I know that this is with thee.

(14) If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

(15) If I be wicked, woe unto me ; and if I be righteous, yet will I not lift up my head.

I am full of confusion ; therefore see thou mine affliction ; (16) for it increaseth.

Thou huntest me as a fierce lion : and again thou shewest thyself marvellous upon me.

(17) Thou renewest thy witnesses against me, and increasest thine indignation upon me ; changes and war are against me.

(18) Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had seen me !

(19) I should have been as though I had not been ; I should have been carried from the womb to the grave.

(20) Are not my days few ? cease then, and let me alone, that I may take comfort a little, (21) Before I go whence I shall not return,

Even to the land of darkness and the shadow of death ; (22) A land of darkness, as darkness itself ; and of the shadow of death,

Without any order, and where the light is as darkness.

### THE FIRST SPEECH OF ZOPHAR

XI. 1-20. Then answered Zophar the Naamathite, and said,

(2) Should not the multitude of words be answered ? and should a man full of talk be justified ?

(3) Should thy lies make men hold their peace ? and when thou mockest, shall no man make thee ashamed ?

(4) For thou hast said, My doctrine is pure, and I am clean in thine eyes.

(5) But oh that God would speak, and open his lips against thee;

(6) And that he would shew thee the secrets of wisdom, that they are double to that which is

Know therefore that God exacteth of thee less than thine iniquity deserveth.

(7) Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

(8) It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

(9) The measure thereof is longer than the earth, and broader than the sea.

(10) If he cut off, and shut up, or gather together, then who can hinder him?

(11) For he knoweth vain men: he seeth wickedness also; will he not then consider it?

(12) For vain man would be wise, though man be born like a wild ass's colt.

(13) If thou prepare thine heart, and stretch out thine hands toward him;

(14) If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

(15) For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

(16) Because thou shalt forget thy misery, and remember it as waters that pass away:

(17) And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the

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(18) And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

(19) Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

(20) But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

### JOB'S REPLY

XII. 1—  
XIV. 22.

And Job answered and said,

(2) No doubt but ye are the people, and wisdom shall die with you.

(3) But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

(4) I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

(5) He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

(6) The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

(7) But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

(8) Or speak to the earth, and it shall teach thee : and the fishes of the sea shall declare unto thee.

(9) Who knoweth not in all these that the hand of the Lord hath wrought this?

(10) In whose hand is the soul of every living thing, and the breath of all mankind.

(11) Doth not the ear try words? and the mouth taste his meat?

(12) With the ancient is wisdom; and in length of days understanding.

(13) With him is wisdom and strength, he hath counsel and understanding.

(14) Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

(15) Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

(16) With him is strength and wisdom: the deceived and the deceiver are his.

(17) He leadeth counsellors away spoiled, and maketh the judges fools.

(18) He looseth the bond of kings, and girdeth their loins with a girdle.

(19) He leadeth princes away spoiled, and overthroweth the mighty.

(20) He removeth away the speech of the trusty, and taketh away the understanding of the aged.

(21) He poureth contempt upon princes, and weakeneth the strength of the mighty.

(22) He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

(23) He increaseth the nations, and destroyeth them : he enlargeth the nations, and straiteneth them again.

(24) He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

(25) They grope in the dark without light, and he maketh them to stagger like a drunken man.

XIII. (1) Lo, mine eye hath seen all this, mine ear hath heard and understood it.

(2) What ye know, the same do I know also : I am not inferior unto you.

(3) Surely I would speak to the Almighty, and I desire to reason with God.

(4) But ye are forgers of lies, ye are all physicians of no value.

(5) O that ye would altogether hold your peace ! and it should be your wisdom.

(6) Hear now my reasoning, and hearken to the pleadings of my lips.

(7) Will ye speak wickedly for God ? and talk deceitfully for him ?

(8) Will ye accept his person ? will ye contend for God ?

(9) Is it good that he should search you out ? or as one man mocketh another, do ye so mock him ?

(10) He will surely reprove you, if ye do secretly accept persons.

(11) Shall not his excellency make you afraid?  
and his dread fall upon you?

(12) Your remembrances are like unto ashes, your  
bodies to bodies of clay.

(13) Hold your peace, let me alone, that I may  
speak, and let come on me what will.

(14) Wherefore do I take my flesh in my teeth,  
and put my life in mine hand?

(15) Though he slay me, yet will I trust in him:  
but I will maintain mine own ways before him.

(16) He also shall be my salvation: for an hypocrite shall not come before him.

(17) Hear diligently my speech, and my declaration  
with your ears.

(18) Behold now I have ordered my cause; I know  
that I shall be justified.

(19) Who is he that will plead with me? for now,  
if I hold my tongue, I shall give up the ghost.

(20) Only do not two things unto me: then will  
I not hide myself from thee.

(21) Withdraw thine hand far from me: and let  
not thy dread make me afraid.

(22) Then call thou, and I will answer: or let me  
speak, and answer thou me.

(23) How many are mine iniquities and sins? make  
me to know my transgression and my sin.

(24) Wherefore hidest thou thy face, and holdest  
me for thine enemy?

(25) Wilt thou break a leaf driven to and fro? and  
wilt thou pursue the dry stubble?

(26) For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

(27) Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

(28) And he, as a rotten thing, consumeth, as a garment that is moth eaten.

XIV. (1) Man that is born of a woman is of few days, and full of trouble.

(2) He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

(3) And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

(4) Who can bring a clean thing out of an unclean? — not one.

(5) Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

(6) Turn from him, that he may rest, till he shall accomplish, as an hireling, this day.

(7) For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

(8) Though the root thereof wax old in the earth, and the stock thereof die in the ground; (9) Yet through the scent of water it will bud, and bring forth boughs like a plant.

(10) But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

(11) As the waters fail from the sea, and the flood decayeth and drieth up: (12) So man lieth down, and riseth not:

Till the heavens be no more, they shall not awake, nor be raised out of their sleep.

(13) O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

(14) If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

(15) Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

(16) For now thou numberest my steps: dost thou not watch over my sin?

(17) My transgression is sealed up in a bag, and thou sewest up mine iniquity.

(18) And surely the mountain falling cometh to nought, and the rock is removed out of his place.

(19) The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

(20) Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

(21) His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

(22) But his flesh upon him shall have pain, and his soul within him shall mourn.

## FURTHER SPEECHES OF JOB

XVI. 1-22.

XIX. 1-29.

XXI. 1-34.

XXIII. 1—

XXIV. 25;

XXVIII. 1.

28.

Then Job answered and said,

(2) I have heard many such things: miserable comforters are ye all.

(3) Shall vain words have an end? or what emboldeneth thee that thou answerest?

(4) I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

(5) But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

(6) Though I speak, my grief is not asswaged: and though I forbear, what am I eased?

(7) But now he hath made me weary: thou hast made desolate all my company.

(8) And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

(9) He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth;

Mine enemy sharpeneth his eyes upon me. (10) They have gaped upon me with their mouth;

They have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

(11) God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

(12) I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces,

And set me up for his mark. (13) His archers compass me round about,

He cleaveth my reins asunder, and doth not spare ;  
he poureth out my gall upon the ground.

(14) He breaketh me with breach upon breach,  
he runneth upon me like a giant.

(15) I have sewed sackcloth upon my skin, and  
defiled my horn in the dust.

(16) My face is foul with weeping, and on my  
eyelids is the shadow of death ;

(17) Not for any injustice in mine hands : also  
my prayer is pure.

(18) O earth, cover not thou my blood, and let  
my cry have no place.

(19) Also now, behold, my witness is in heaven,  
and my record is on high.

(20) My friends scorn me : but mine eye poureth  
out tears unto God.

(21) O that one might plead for a man with God,  
as a man pleadeth for his neighbour

(22) When a few years are come, then I shall go  
the way whence I shall not return.

XIX. (1) Then Job answered and said,

(2) How long will ye vex my soul, and break me  
in pieces with words ?

(3) These ten times have ye reproached me : ye  
are not ashamed that ye make yourselves strange  
to me.

(4) And be it indeed that I have erred, mine error  
remaineth with myself.

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(5) If indeed ye will magnify yourselves against me, and plead against me my reproach :

(6) Know now not God hath overthrown me, and hath compassed me with his net.

(7) Behold, I cry out of wrong, but I am not heard : I cry aloud, but there is no judgment.

(8) He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

(9) He hath stripped me of my glory, and taken the crown from my head.

(10) He hath destroyed me on every-side, and I am gone : and mine hope hath he removed like a tree.

(11) He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

(12) His troops come together, and raise up their way against me, and encamp round about my tabernacle.

(13) He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

(14) My kinsfolk have failed, and my familiar friends have forgotten me.

(15) They that dwell in mine house, and my maids, count me for a stranger : I am an alien in their sight.

(16) I called my servant, and he gave me no answer ; I intreated him with my mouth.

(17) My breath is strange to my wife, though I intreated for the children's sake of mine own body.

(18) Yea, young children despised me ; I arose, and they spake against me.

(19) All my inward friends abhorred me: and they whom I loved are turned against me.

(20) My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

(21) Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

(22) Why do ye persecute me as God, and are not satisfied with my flesh?

(23) Oh that my words were now written! oh that they were printed in a book!

(24) That they were graven with an iron pen and lead in the rock for ever!

(25) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

(26) And though after my skin worms destroy this body, yet in my flesh shall I see God:

(27) Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

(28) But ye should say, Why persecute we him, seeing the root of the matter is found in me?

(29) Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

XXI. (1) But Job answered and said,

(2) Hear diligently my speech, and let this be your consolations.

(3) Suffer me that I may speak; and after that I have spoken, mock on.

(4) As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?

(5) Mark me, and be astonished, and lay your hand upon your mouth.

(6) Even when I remember I am afraid, and trembling taketh hold on my flesh.

(7) Wherefore do the wicked live, become old, yea, are mighty in power?

(8) Their seed is established in their sight with them, and their offspring before their eyes.

(9) Their houses are safe from fear, neither is the rod of God upon them.

(10) Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

(11) They send forth their little ones like a flock, and their children dance.

(12) They take the timbrel and harp, and rejoice at the sound of the organ.

(13) They spend their days in wealth, and in a moment go down to the grave.

(14) Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

(15) What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

(16) Lo, their good is not in their hand: the counsel of the wicked is far from me.

(17) How oft is the candle of the wicked put out! and how oft cometh their destruction upon them!

God distributeth sorrows in his anger. (18) They are as stubble before the wind, and as chaff that the storm carrieth away.

(19) God layeth up his iniquity for his children : he rewardeth him, and he shall know it.

(20) His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

(21) For what pleasure hath he in his house after him, when the number of his months is cut off in the midst ?

(22) Shall any teach God knowledge ? seeing he judgeth those that are high.

(23) One dieth in his full strength, being wholly at ease and quiet. (24) His breasts are full of milk, and his bones are moistened with marrow.

(25) And another dieth in the bitterness of his soul, and never eateth with pleasure.

(26) They shall lie down alike in the dust, and the worms shall cover them.

(27) Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

(28) For ye say, Where is the house of the prince ? and where are the dwelling places of the wicked ?

(29) Have ye not asked them that go by the way ? and do ye not know their tokens, (30) That the wicked is reserved to the day of destruction ? they shall be brought forth to the day of wrath.

(31) Who shall declare his way to his face ? and who shall repay him what he hath done ?

(32) Yet shall he be brought to the grave, and shall remain in the tomb.

(33) The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

(34) How then comfort ye me in vain, seeing in your answers there remaineth falsehood ?

XXIII. (1) Then Job answered and said,

(2) Even to day is my complaint bitter : my stroke is heavier than my groaning.

(3) Oh that I knew where I might find him ! that I might come even to his seat !

(4) I would order my cause before him, and fill my mouth with arguments.

(5) I would know the words which he would answer me, and understand what he would say unto me.

(6) Will he plead against me with his great power ? No ; but he would put strength in me.

(7) There the righteous might dispute with him ; so should I be delivered for ever from my judge.

(8) Behold, I go forward, but he is not there ; and backward, but I cannot perceive him :

(9) On the left hand, where he doth work, but I cannot behold him : he hideth himself on the right hand, that I cannot see him :

(10) But he knoweth the way that I take : when he hath tried me, I shall come forth as gold.

(11) My foot hath held his steps, his way have I kept, and not declined.

(12) Neither have I gone back from the commandment of his lips ; I have esteemed the words of his mouth more than my necessary food.

(13) But he is in one mind, and who can turn him ? and what his soul desireth, even that he doeth.

(14) For he performeth the thing that is appointed for me : and many such things are with him.

(15) Therefore am I troubled at his presence : when I consider, I am afraid of him.

(16) For God maketh my heart soft, and the Almighty troubleth me :

(17) Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

XXIV. (1) Why, seeing times are not hidden from the Almighty, do they that know him not see his days.

(2) Some remove the landmarks ; they violently take away flocks, and feed thereof.

(3) They drive away the ass of the fatherless, they take the widow's ox for a pledge.

(4) They turn the needy out of the way : the poor of the earth hide themselves together.

(5) Behold, as wild asses in the desert, go they forth to their work ; rising betimes for a prey : the wilderness yieldeth food for them and for their children.

(6) They reap every one his corn in the field : and they gather the vintage of the wicked.

(7) They cause the naked to lodge without clothing, that they have no covering in the cold.

(8) They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

(9) They pluck the fatherless from the breast, and take a pledge of the poor.

(10) They cause him to go naked without clothing, and they take away the sheaf from the hungry ;

(11) Which make oil within their walls, and tread their winepresses, and suffer thirst.

(12) Men groan from out of the city, and the soul of the wounded crieth out : yet God layeth not folly to them.

(13) They are of those that rebel against the light ; they know not the ways thereof, nor abide in the paths thereof.

(14) The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

(15) The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me : and disguiseth his face.

(16) In the dark they dig through houses, which they had marked for themselves in the daytime : they know not the light.

(17) For the morning is to them even as the shadow of death : if one know them, they are in the terrors of the shadow of death.

(18) He is swift as the waters ; their portion is cursed in the earth : he beholdeth not the way of the vineyards.

(19) Drought and heat consume the snow waters : so doth the grave those which have sinned.

(20) The womb shall forget him ; the worm shall feed sweetly on him ; he shall be no more remembered ; and wickedness shall be broken as a tree.

(21) He evil entreateth the barren that beareth not : and doeth not good to the widow.

(22) He draweth also the mighty with his power : he riseth up, and no man is sure of life.

(23) Though it be given him to be in safety, whereon he resteth ; yet his eyes are upon their ways.

(24) They are exalted for a little while, but are gone and brought low ; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

(25) And if it be not so now, who will make me a liar, and make my speech nothing worth ?

XXVIII. (1) Surely there is a vein for the silver, and a place for gold where they fine it.

(2) Iron is taken out of the earth, and brass is molten out of the stone.

(3) He setteth an end to darkness, and searcheth out all perfection : the stones of darkness, and the shadow of death.

(4) The flood breaketh out from the inhabitant ; even the waters forgotten of the foot : they are dried up, they are gone away from men.

(5) As for the earth, out of it cometh bread : and under it is turned up as it were fire.

(6) The stones of it are the place of sapphires : and it hath dust of gold.

(7) There is a path which no fowl knoweth, and which the vulture's eye hath not seen :

(8) The lion's whelps have not trodden it, nor the fierce lion passed by it.

(9) He putteth forth his hand upon the rock ;  
he overturneth the mountains by the roots.

(10) He cutteth out rivers among the rocks ;  
and his eye seeth every precious thing.

(11) He bindeth the floods from overflowing ;  
and the thing that is hid bringeth he forth to light.

(12) But where shall wisdom be found ? and  
where is the place of understanding ?

(13) Man knoweth not the price thereof ; neither  
is it found in the land of the living.

(14) The depth saith, It is not in me : and the  
sea saith, It is not with me.

(15) It cannot be gotten for gold, neither shall  
silver be weighed for the price thereof.

(16) It cannot be valued with the gold of Ophir,  
with the precious onyx, or the sapphire.

(17) The gold and the crystal cannot equal it :  
and the exchange of it shall not be for jewels of fine  
gold.

(18) No mention shall be made of coral, or of  
pearls : for the price of wisdom is above rubies.

(19) The topaz of Ethiopia shall not equal it,  
neither shall it be valued with pure gold.

(20) Whence then cometh wisdom ? and where  
is the place of understanding ?

(21) Seeing it is hid from the eyes of all living,  
and kept close from the fowls of the air.

(22) Destruction and death say, We have heard  
the fame thereof with our ears.

(23) God understandeth the way thereof, and he  
knoweth the place thereof.

(24) For he looketh to the ends of the earth,  
and seeth under the whole heaven ;

(25) To make the weight for the winds ; and  
he weigheth the waters by measure.

(26) When he made a decree for the rain, and  
a way for the lightning of the thunder :

(27) Then did he see it, and declare it ; he  
prepared it, yea, and searched it out.

(28) And unto man he said, Behold, the fear of  
the Lord, that is wisdom ; and to depart from evil  
is understanding.

### JOB REVIEWS HIS PAST LIFE

Moreover Job continued his parable, and  
said,

XXIX. 1—  
XXXI. 40.

(2) Oh that I were as in months past, as in the  
days when God preserved me ;

(3) When his candle shined upon my head, and  
when by his light I walked through darkness ;

(4) As I was in the days of my youth, when the  
secret of God was upon my tabernacle ;

(5) When the Almighty was yet with me, when  
my children were about me ;

(6) When I washed my steps with butter, and  
the rock poured me out rivers of oil ;

(7) When I went out to the gate through the  
city, when I prepared my seat in the street !

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(8) The young men saw me, and hid themselves : and the aged arose, and stood up.

(9) The princes refrained talking, and laid their hand on their mouth.

(10) The nobles held their peace, and their tongue cleaved to the roof of their mouth.

(11) ,When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me :

(12) Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

(13) The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy.

(14) I put on righteousness, and it clothed me : my judgment was as a robe and a diadem.

(15) I was eyes to the blind, and feet was I to the lame.

(16) I was a father to the poor : and the cause which I knew not I searched out.

(17) And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

(18) Then I said, I shall die in my nest, and I shall multiply my days as the sand.

(19) My root was spread out by the waters, and the dew lay all night upon my branch.

(20) My glory was fresh in me, and my bow was renewed in my hand.

(21) Unto me men gave ear, and waited, and kept silence at my counsel.

(22) After my words they spake not again ; and my speech dropped upon them.

(23) And they waited for me as for the rain ; and they opened their mouth wide as for the latter rain.

(24) If I laughed on them, they believed it not ; and the light of my countenance they cast not down.

(25) I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

XXX. (1) But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

(2) Yea, whereto might the strength of their hands profit me, in whom old age was perished ?

(3) For want and famine they were solitary ; fleeing into the wilderness in former time desolate and waste.

(4) Who cut up mallows by the bushes, and juniper roots for their meat.

(5) They were driven forth from among men, (they cried after them as after a thief ;)

(6) To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

(7) Among the bushes they brayed ; under the nettles they were gathered together.

(8) They were children of fools, yea, children of base men : they were viler than the earth.

(9) And now am I their song, yea, I am their byword.

(10) They abhor me, they flee far from me, and spare not to spit in my face.

(11) Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

(12) Upon my right hand rise the youth ; they push away my feet, and they raise up against me the ways of their destruction.

(13) They mar my path, they set forward my calamity, they have no helper.

(14) They came upon me as a wide breaking in of waters : in the desolation they rolled themselves upon me.

(15) Terrors are turned upon me : they pursue my soul as the wind : and my welfare passeth away as a cloud.

(16) And now my soul is poured out upon me ; the days of affliction have taken hold upon me.

(17) My bones are pierced in me in the night season : and my sinews take no rest.

(18) By the great force of my disease is my garment changed : it bindeth me about as the collar of my coat.

(19) He hath cast me into the mire, and I am become like dust and ashes.

(20) I cry unto thee, and thou dost not hear me : I stand up, and thou regardest me not.

(21) Thou art become cruel to me : with thy strong hand thou opposest thyself against me.

(22) Thou liftest me up to the wind ; thou causest me to ride upon it, and dissolvest my substance.

(23) For I know that thou wilt bring me to death, and to the house appointed for all living.

(24) Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

(25) Did not I weep for him that was in trouble? was not my soul grieved for the poor?

(26) When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

(27) My bowels boiled, and rested not: the days of affliction prevented me.

(28) I went mourning without the sun: I stood up, and I cried in the congregation.

(29) I am a brother to dragons, and a companion to owls.

(30) My skin is black upon me, and my bones are burned with heat.

(31) My harp also is turned to mourning, and my organ into the voice of them that weep.

XXXI. (1) I made a covenant with mine eyes; why then should I think upon a maid?

(2) For what portion of God is there from above? and what inheritance of the Almighty from on high?

(3) Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

(4) Doth not he see my ways, and count all my steps?

(5) If I have walked with vanity, or if my foot hath hasted to deceit;

(6) Let me be weighed in an even balance, that God may know mine integrity.

(7) If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

(8) Then let me sow, and let another eat; yea, let my offspring be rooted out.

(9) If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

(10) Then let my wife grind unto another, and let others bow down upon her.

(11) For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

(12) For it is a fire that consumeth to destruction, and would root out all mine increase.

(13) If I did despise the cause of my manservant or of my maidservant, when they contended with me;

(14) What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

(15) Did not he that made me in the womb make him? and did not one fashion us in the womb?

(16) If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

(17) Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

(18) (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

(19) If I have seen any perish for want of clothing, or any poor without covering;

(20) If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

(21) If I have lifted up my hand against the fatherless, when I saw my help in the gate:

(22) Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

(23) For destruction from God was a terror to me, and by reason of his highness I could not endure.

(24) If I have made gold my hope, or have said to the fine gold, Thou art my confidence ;

(25) If I rejoiced because my wealth was great, and because mine hand had gotten much ;

(26) If I beheld the sun when it shined, or the moon walking in brightness ;

(27) And my heart hath been secretly enticed, or my mouth hath kissed my hand :

(28) This also were an iniquity to be punished by the judge : for I should have denied the God that is above.

(29) If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him :

(30) Neither have I suffered my mouth to sin by wishing a curse to his soul.

(31) If the men of my tabernacle said not, Oh that we had of his flesh ! we cannot be satisfied.

(32) The stranger did not lodge in the street : but I opened my doors to the traveller.

(33) If I covered my transgressions as Adam, by hiding mine iniquity in my bosom :

(34) Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door ?

(35) Oh that one would hear me ! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

## 76 SELECTIONS FROM THE BIBLE

(36) Surely I would take it upon my shoulder, and bind it as a crown to me.

(37) I would declare unto him the number of my steps; as a prince would I go near unto him.

(38) If my land cry against me, or that the furrows likewise thereof complain;

(39) If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

(40) Let thistles grow instead of wheat, and cockle instead of barley.

The words of Job are ended.

## THE INTERVENTION OF THE ALMIGHTY

XXXVIII. 1  
—XLI. 34.

Then the Lord answered Job out of the whirlwind, and said,

(2) Who is this that darkeneth counsel by words without knowledge?

(3) Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

(4) Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

(5) Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

(6) Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

(7) When the morning stars sang together, and all the sons of God shouted for joy?

(8) Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

(9) When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

(10) And brake up for it my decreed place, and set bars and doors,

(11) And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

(12) Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

(13) That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

(14) It is turned as clay to the seal; and they stand as a garment.

(15) And from the wicked their light is withholden, and the high arm shall be broken.

(16) Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

(17) Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

(18) Hast thou perceived the breadth of the earth? declare if thou knowest it all.

(19) Where is the way where light dwelleth? and as for darkness, where is the place thereof,

(20) That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

(21) Knowest thou it, 'because thou wast then born ? or because the number of thy days is great ?

(22) Hast thou entered into the treasures of the snow ? or hast thou seen the treasures of the hail,

(23) Which I have reserved against the time of trouble, against the day of battle and war ?

(24) By what way is the light parted, which scattereth the east wind upon the earth ?

(25) Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder ;

(26) To cause it to rain on the earth, where no man is ; on the wilderness, wherein there is no man ;

(27) To satisfy the desolate and waste ground ; and to cause the bud of the tender herb to spring forth ?

(28) Hath the rain a father ? or who hath begotten the drops of dew ?

(29) Out of whose womb came the ice ? and the hoary frost of heaven, who hath gendered it ?

(30) The waters are hid as with a stone, and the face of the deep is frozen.

(31) Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion ?

(32) Canst thou bring forth Mazzaroth in his season ? or canst thou guide Arcturus with his sons ?

(33) Knowest thou the ordinances of heaven ? canst thou set the dominion thereof in the earth ?

(34) Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee ?

(35) Canst thou send lightnings, that they may go, and say unto thee, Here we are?

(36) Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

(37) Who can number the clouds in wisdom? or who can stay the bottles of heaven,

(38) When the dust groweth into hardness, and the clods cleave fast together?

(39) Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

(40) When they couch in their dens, and abide in the covert to lie in wait?

(41) Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

XXXIX. (1) Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

(2) Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

(3) They bow themselves, they bring forth their young ones, they cast out their sorrows.

(4) Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

(5) Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

(6) Whose house I have made the wilderness, and the barren land his dwellings.

(7) He scorneth the multitude of the city, neither regardeth he the crying of the driver.

(8) The range of the mountains is his pasture, and he searcheth after every green thing.

(9) Will the unicorn be willing to serve thee, or abide by thy crib?

(10) Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

(11) Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

(12) Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?

(13) Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

(14) Which leaveth her eggs in the earth, and warmeth them in dust,

(15) And forgetteth that the foot may crush them, or that the wild beast may break them.

(16) She is hardened against her young ones, as though they were not her's: her labour is in vain without fear;

(17) Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

(18) What time she lifteth up herself on high, she scorneth the horse and his rider.

(19) Hast thou given the horse strength? hast thou clothed his neck with thunder?

(20) Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

(21) He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

(22) He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

(23) The quiver rattleth against him, the glittering spear and the shield.

(24) He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

(25) He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

(26) Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

(27) Doth the eagle mount up at thy command, and make her nest on high?

(28) She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

(29) From thence she seeketh the prey, and her eyes behold afar off.

(30) Her young ones also suck up blood: and where the slain are, there is she.

XL. (1) Moreover the Lord answered Job, and said,

(2) Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.

(3) Then Job answered the Lord, and said,

(4) Behold, I am vile; what shall I answer thee? will lay mine hand upon my mouth.

(5) Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

(6) Then answered the Lord unto Job out of the whirlwind, and said,

(7) Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

(8) Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

(9) Hast thou an arm like God? or canst thou thunder with a voice like him?

(10) Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

(11) Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

(12) Look on every one that is proud, and bring him low; and tread down the wicked in their place.

(13) Hide them in the dust together; and bind their faces in secret.

(14) Then will I also confess unto thee that thine own right hand can save thee.

(15) Behold now behemoth, which I made with thee; he eateth grass as an ox.

(16) Lo now, his strength is in his loins, and his force is in the navel of his belly.

(17) He moveth his tail like a cedar: the sinews of his stones are wrapped together.

(18) His bones are as strong pieces of brass; his bones are like bars of iron.

(19) He is the chief of the ways of God: he that made him can make his sword to approach unto him.

(20) Surely the mountains bring him forth food, where all the beasts of the field play.

(21) He lieth under the shady trees, in the covert of the reed, and fens.

(22) The shady trees cover him with their shadow; the willows of the brook compass him about.

(23) Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

(24) He taketh it with his eyes: his nose pierceth through snares.

XLI. (1) Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

(2) Canst thou put an hook into his nose? or bore his jaw through with a thorn?

(3) Will he make many supplications unto thee? will he speak soft words unto thee?

(4) Will he make a covenant with thee? wilt thou take him for a servant for ever?

(5) Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

(6) Shall the companions make a banquet of him? shall they part him among the merchants?

(7) Canst thou fill his skin with barbed irons? or his head with fish spears?

(8) Lay thine hand upon him, remember the battle, do no more.

(9) Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

(10) None is so fierce that dare stir him up: who then is able to stand before me?

(11) Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

(12) I will not conceal his parts, nor his power, nor his comely proportion.

## 84 SELECTIONS FROM THE BIBLE

(13) Who can discover the face of his garment?  
or who can come to him with his double bridle?

(14) Who can open the doors of his face? his  
teeth are terrible round about.

(15) His scales are his pride, shut up together as  
with a close seal.

(16) One is so near to another, that no air can  
come between them.

(17) They are joined one to another, they stick  
together, that they cannot be sundered.

(18) By his neesings a light doth shine, and his  
eyes are like the eyelids of the morning.

(19) Out of his mouth go burning lamps, and  
sparks of fire leap out.

(20) Out of his nostrils goeth smoke, as out of a  
seething pot or caldron.

(21) His breath kindleth coals, and a flame goeth  
out of his mouth.

(22) In his neck remaineth strength, and sorrow is  
turned into joy before him.

(23) The flakes of his flesh are joined together:  
they are firm in themselves; they cannot be moved.

(24) His heart is as firm as a stone; yea, as hard  
as a piece of the nether millstone.

(25) When he raiseth up himself, the mighty are  
afraid: by reason of breakings they purify them-  
selves.

(26) The sword of him that layeth at him can-  
not hold: the spear, the dart, nor the habergeon.

(27) He esteemeth iron as straw, and brass as  
rotten wood.

(28) The arrow cannot make him flee: slingstones are turned with him into stubble.

(29) Darts are counted as stubble: he laugheth at the shaking of a spear.

(30) Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

(31) He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

(32) He maketh a path to shine after him; one would think the deep to be hoary.

(33) Upon earth there is not his like, who is made without fear.

(34) He beholdeth all high things: he is a king over all the children of pride.

## JOB'S WITHDRAWAL FROM THE CONTEST

Then Job answered the Lord, and said,

XLII. 1-6.

(2) I know that thou canst do every thing, and that no thought can be withholden from thee.

(3) Who is he that hideth counsel without knowledge?

Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

(4) Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

## 86 SELECTIONS FROM THE BIBLE

(5) I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

(6) Wherefore I abhor myself, and repent in dust and ashes.

### THE EPILOGUE

XLII. 7-17.

(7) And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. (8) Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. (9) So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job. (10) And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. (11) Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted

him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

(12) So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. (13) He had also seven sons and three daughters. (14) And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. (15) And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

(16) After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. (17) So Job died, being old and full of days.

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## THE BOOK OF PSALMS

### THE BLESSEDNESS OF THE RIGHTEOUS

I. 1-6.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

(2) But his delight is in the law of the Lord ; and in his law doth he meditate day and night.

(3) And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.

His leaf also shall not wither ; and whatsoever he doeth shall prosper.)

(4) The ungodly are not so : but are like the chaff which the wind driveth away.

(5) Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

(6) For the Lord knoweth the way of the righteous : but the way of the ungodly shall perish.

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## REST IN GOD'S FAVOUR

Hear me when I call, O God of my righteousness : 1V, 1-8.  
thou hast enlarged me when I was in distress ; have  
mercy upon me, and hear my prayer.

(2) O ye sons of men, how long will ye turn my  
glory into shame ? how long will ye love vanity,  
and seek after leasing ? Selah.

(3) But know that the Lord hath set apart him  
that is godly for himself : the Lord will hear when  
I call unto him.

(4) Stand in awe, and sin not : commune with  
your own heart upon your bed, and be still. Selah.

(5) Offer the sacrifices of righteousness, and  
put your trust in the Lord.

(6) There be many that say, Who will shew us  
any good ? Lord, lift thou up the light of thy  
countenance upon us.

(7) Thou hast put gladness in my heart, more  
than in the time that their corn and their wine  
increased.

(8) I will both lay me down in peace, and sleep :  
for thou, Lord, only makest me dwell in safety.

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THE PRAYER OF A SUFFERER

VI. 1-10. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

(2) Have mercy upon me, O Lord ; for I am weak :  
O Lord, heal me ; for my bones are vexed.

(3) My soul is also sore vexed : but thou, O Lord, how long ?

(4) Return, O Lord, deliver my soul : oh save me for thy mercies' sake.

(5) For in death there is no remembrance of thee :  
in the grave who shall give thee thanks ?

(6) I am weary with my groaning ; all the night  
make I my bed to swim ; I water my couch with  
my tears.

(7) Mine eye is consumed because of grief ; it  
waxeth old because of all mine enemies.

(8) Depart from me, all ye workers of iniquity ;  
for the Lord hath heard the voice of my weeping.

(9) The Lord hath heard my supplication ; the  
Lord will receive my prayer.

(10) Let all mine enemies be ashamed and sore  
vexed : let them return and be ashamed suddenly.

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## THE DIVINE DIGNITY OF MAN

O Lord our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. VIII.1-9.

(2) Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

(3) When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ;

(4) What is man, that thou art mindful of him ? and the son of man, that thou visitest him ?

(5) For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

(6) Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet :

(7) All sheep and oxen, yea, and the beasts of the field ;

(8) The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

(9) O Lord our Lord, how excellent is thy name in all the earth !

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### DESPONDENCY ISSUING IN FAITH

XIII. 1-6. How long wilt thou forget me, O Lord ?  
for ever ? how long wilt thou hide thy face from  
me ?

(2) How long shall I take counsel in my soul,  
having sorrow in my heart daily ? how long shall  
mine enemy be exalted over me ?

(3) Consider and hear me, O Lord my God :  
lighten mine eyes, lest I sleep the sleep of death ;

(4) Lest mine enemy say, I have prevailed against  
him ; and those that trouble me rejoice when I am  
moved.

(5) But I have trusted in thy mercy ; my  
heart shall rejoice in thy salvation.

(6) I will sing unto the Lord, because he  
hath dealt bountifully with me.

### A PROTEST AGAINST INFIDELITY

XIV. 1-7. The fool hath said in his heart, There is no God.

They are corrupt, they have done abominable  
works, there is none that doeth good.

(2) The Lord looked down from heaven upon  
the children of men, to see if there were any that  
did understand, and seek God.

(3) They are all gone aside, they are all together  
become filthy : there is none that doeth good,  
no, not one.

(4) Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

(5) There were they in great fear : for God is in the generation of the righteous.

(6) Ye have shamed the counsel of the poor, because the Lord is his refuge.

(7) Oh that the salvation of Israel were come out of Zion !

When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## LIFE IN GOD HERE AND HEREAFTER

Preserve me, O God : for in thee do I put my trust.

XVI. 1-11.

(2) O my soul, thou hast said unto the Lord, Thou art my Lord : my goodness extendeth not to thee ;

(3) But to the saints that are in the earth, and to the excellent, in whom is all my delight.

(4) Their sorrows shall be multiplied that hasten after another god :

Their drink offerings of blood will I not offer, nor take up their names into my lips.

(5) The Lord is the portion of mine inheritance and of my cup : thou maintainest my lot.

(6) The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.

(7) I will bless the Lord, who hath given me counsel : my reins also instruct me in the night seasons.

(8) I have set the Lord always before me : because he is at my right hand, I shall not be moved.

(9) Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope.

(10) For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

(11) Thou wilt shew me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.

### TRUST IN THE DIVINE JUSTICE AND PROTECTION

XVII. 1-15.

Hear the right, O Lord, attend unto my cry,

Give ear unto my prayer, that goeth not out of feigned lips.

(2) Let my sentence come forth from thy presence ; let thine eyes behold the things that are equal.

(3) Thou hast proved mine heart ; thou hast visited me in the night ;

Thou hast tried me, and shalt find nothing ; I am purposed that my mouth shall not transgress.

(4) Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

(5) Hold up my goings in thy paths, that my footsteps slip not.

(6) I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

(7) Show thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

(8) Keep me as the apple of the eye, hide me under the shadow of thy wings,

(9) From the wicked that oppress me, from my deadly enemies, who compass me about.

(10) They are inclosed in their own fat: with their mouth they speak proudly.

(11) They have now compassed us in our steps: they have set their eyes bowing down to the earth;

(12) Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

(13) Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

(14) From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure;

They are full of children, and leave the rest of their substance to their babes.

(15) As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

### THE GLORY OF GOD IN HIS WORK AND IN HIS LAW

XIX. 1-14.

The heavens declare the glory of God; and the firmament sheweth his handywork.

(2) Day unto day uttereth speech, and night unto night sheweth knowledge.

(3) There is no speech nor language, where their voice is not heard.

(4) Their line is gone out through all the earth, and their words to the end of the world.

In them hath he set a tabernacle for the sun,  
(5) Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

(6) His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

(7) The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

(8) The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

(9) The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

(10) More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

(11) Moreover by them is thy servant warned: and in keeping of them there is great reward.

(12) Who can understand his errors? cleanse thou me from secret faults.

(13) Keep back thy servant also from presumptuous sins; let them not have dominion over me:

Then shall I be upright, and I shall be innocent from the great transgression.

(14) Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

### PRAYER FOR THE KING GOING OUT TO BATTLE

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; XX. 1-9.

(2) Send thee help from the sanctuary, and strengthen thee out of Zion;

(3) Remember all thy offerings, and accept thy burnt sacrifice; Selah.

(4) Grant thee according to thine own heart, and fulfil all thy counsel.

(5) We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

(6) Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

(7) Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

(8) They are brought down and fallen: but we are risen, and stand upright.

(9) Save, Lord: let the king hear us when we call.

### PRAYER FOR HELP IN EXTREME TROUBLE

XXII. 1-15. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

(2) O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

(3) But thou art holy, O thou that inhabitest the praises of Israel.

(4) Our fathers trusted in thee: they trusted, and thou didst deliver them.

(5) They cried unto thee, and were delivered : they trusted in thee, and were not confounded.

(6) But I am a worm, and no man ; a reproach of men, and despised of the people.

(7) All they that see me laugh me to scorn : they shoot out the lip, they shake the head.

Saying, (8) He trusted on the Lord that he would deliver him : let him deliver him, seeing he delighted in him.

(9) But thou art he that took me out of the womb : thou didst make me hope when I was upon my mother's breasts.

(10) I was cast upon thee from the womb : thou art my God from my mother's belly.

(11) Be not far from me ; for trouble is near ; for there is none to help.

(12) Many bulls have compassed me : strong bulls of Bashan have beset me round.

(13) They gaped upon me with their mouths, as ravening and a roaring lion.

(14) I am poured out like water, and all my bones are out of joint :

My heart is like wax ; it is melted in the midst of my bowels.

(15) My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws ; and thou hast brought me into the dust of death.

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## HYMN TO THE DIVINE SHEPHERD

XXIII. 1-6. The Lord is my shepherd ; I shall not want.

(2) He maketh me to lie down in green pastures :  
he leadeth me beside the still waters.

(3) He restoreth my soul : he leadeth me in the  
paths of righteousness for his name's sake.

(4) Yea, though I walk through the valley of  
the shadow of death, I will fear no evil : for thou art  
with me ; thy rod and thy staff they comfort me.

(5) Thou preparest a table before me in the  
presence of mine enemies : thou anointest my head  
with oil ; my cup runneth over.

(6) Surely goodness and mercy shall follow me  
all the days of my life : and I will dwell in the house  
of the Lord for ever.

## THE SOVEREIGNTY AND GLORY OF GOD

XXIV. 1-10. The earth is the Lord's, and the fulness thereof ;  
the world, and they that dwell therein.

(2) For he hath founded it upon the seas, and  
established it upon the floods.

(3) Who shall ascend into the hill of the Lord ?  
or who shall stand in his holy place ?

(4) He that hath clean hands, and a pure heart ;  
who hath not lifted up his soul unto vanity, nor sworn  
deceitfully.

(5) He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

(6) This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

(7) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

(8) Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

(9) Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

(10) Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

## CONFIDENCE IN GOD IN WEAL OR IN WOE

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? XXVII. 1-1.

(2) When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

(3) Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

(4) One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life,

## 102 SELECTIONS FROM THE BIBLE

To behold the beauty of the Lord, and to enquire in his temple.

(5) For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock.

(6) And now shall mine head be lifted up above mine enemies round about me :

Therefore will I offer in his tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord.

(7) Hear, O Lord, when I cry with my voice : have mercy also upon me, and answer me.

(8) When thou saidst, Seek ye my face ; my heart said unto thee, Thy face, Lord, will I seek.

(9) Hide not thy face far from me ; put not thy servant away in anger :

Thou hast been my help ; leave me not, neither forsake me, O God of my salvation.

(10) When my father and my mother forsake me, then the Lord will take me up.

(11) Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

(12) Deliver me not over unto the will of mine enemies : for false witnesses are risen up against me, and such as breathe out cruelty.

(13) I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

(14) Wait on the Lord : be of good courage, and he shall strengthen thine heart : wait, I say, on the Lord.

## THE VOICE OF GOD IN THE STORM

Give unto the Lord, O ye mighty, give unto the Lord glory and strength. XXIX. 1-11.

(2) Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

(3) The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters.

(4) The voice of the Lord is powerful; the voice of the Lord is full of majesty.

(5) The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

(6) He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

(7) The voice of the Lord divideth the flames of fire. (8) The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

(9) The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

(10) The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

(11) The Lord will give strength unto his people; the Lord will bless his people with peace.

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PRAYERFUL SURRENDER INTO THE  
HANDS OF GOD

XXXI. 1-24.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

(2) Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

(3) For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

(4) Pull me out of the net that they have laid privily for me: for thou art my strength.

(5) Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

(6) I have hated them that regard lying vanities: but I trust in the Lord.

(7) I will be glad and rejoice in thy mercy: for thou hast considered my trouble;

Thou hast known my soul in adversities; (8) And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

(9) Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

(10) For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

(11) I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

(12) I am forgotten as a dead man out of mind :  
I am like a broken vessel.

(13) For I have heard the slander of many : fear  
was on every side :

While they took counsel together against me,  
they devised to take away my life.

(14) But I trusted in thee, O Lord : I said, Thou  
art my God.

(15) My times are in thy hand : deliver me from  
the hand of mine enemies, and from them that perse-  
cute me.

(16) Make thy face to shine upon thy servant :  
save me for thy mercies' sake.

(17) Let me not be ashamed, O Lord ; for I have  
called upon thee : let the wicked be ashamed, and let  
them be silent in the grave.

(18) Let the lying lips be put to silence ; which  
speak grievous things proudly and contemptuously  
against the righteous.

(19) Oh how great is thy goodness, which thou  
hast laid up for them that fear thee ; which thou hast  
wrought for them that trust in thee before the sons  
of men !

(20) Thou shalt hide them in the secret of thy  
presence from the pride of man : thou shalt keep  
them secretly in a pavilion from the strife of tongues.

(21) Blessed be the Lord : for he hath shewed me  
his marvellous kindness in a strong city.

(22) For I said in my haste, I am cut off from  
before thine eyes : nevertheless thou heardest the  
voice of my supplications when I cried unto thee.

## 106 SELECTIONS FROM THE BIBLE

(23) O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

(24) Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

### A SONG OF NATIONAL DELIVERANCE

XXXIII.1-22. Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

(2) Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

(3) Sing unto him a new song; play skilfully with a loud noise.

(4) For the word of the Lord is right; and all his works are done in truth.

(5) He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

(6) By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

(7) He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

(8) Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

(9) For he spake, and it was done; he commanded, and it stood fast.

(10) The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

(11) The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

(12) Blessed is the nation whose God is the Lord; and the people, whom he hath chosen for his own inheritance.

(13) The Lord looketh from heaven; he beholdeth all the sons of men.

(14) From the place of his habitation he looketh upon all the inhabitants of the earth.

(15) He fashioneth their hearts alike; he considereth all their works.

(16) There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

(17) An horse is a vain thing for safety: neither shall he deliver any by his great strength.

(18) Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;

(19) To deliver their soul from death, and to keep them alive in famine.

(20) Our soul waiteth for the Lord: he is our help and our shield.

(21) For our heart shall rejoice in him, because we have trusted in his holy name.

(22) Let thy mercy, O Lord, be upon us, according as we hope in thee.

PERSONAL THANKSGIVING TO GOD  
AND EXHORTATION OF MEN

XXXIV.1-22. I will bless the Lord at all times : his praise shall continually be in my mouth,

(2) My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

(3) O magnify the Lord with me, and let us exalt his name together.

(4) I sought the Lord, and he heard me, and delivered me from all my fears.

(5) They looked unto him, and were lightened : and their faces were not ashamed.

(6) This poor man cried, and the Lord heard him, and saved him out of all his troubles.

(7) The angel of the Lord encampeth round about them that fear him, and delivereth them.

(8) O taste and see that the Lord is good : blessed is the man that trusteth in him.

(9) O fear the Lord, ye his saints : for there is no want to them that fear him.

(10) The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing.

(11) Come, ye children, hearken unto me : I will teach you the fear of the Lord.

(12) What man is he that desireth life, and loveth many days, that he may see good ?

(13) Keep thy tongue from evil, and thy lips from speaking guile.

(14) Depart from evil, and do good ; seek peace, and pursue it.

(15) The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

(16) The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

(17) The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

(18) The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit.

(19) Many are the afflictions of the righteous : but the Lord delivereth him out of them all.

(20) He keepeth all his bones : not one of them is broken.

(21) Evil shall slay the wicked : and they that hate the righteous shall be desolate.

(22) The Lord redeemeth the soul of his servants : and none of them that trust in him shall be desolate.

### THE CURSE OF THE GODLESS AND THE LOVINGKINDNESS OF GOD

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. XXXVI. 1-12.

(2) For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

(3) The words of his mouth are iniquity and deceit : he hath left off to be wise, and to do good.

(4) He deviseth mischief upon his bed ; he setteth himself in a way that is not good ; he abhorreth not evil.

(5) Thy mercy, O Lord, is in the heavens ; and thy faithfulness reacheth unto the clouds.

(6) Thy righteousness is like the great mountains ; thy judgments are a great deep :

O Lord, thou preservest man and beast.

(7) How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

(8) They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures.

(9) For with thee is the fountain of life : in thy light shall we see light.

(10) O continue thy lovingkindness unto them that know thee ; and thy righteousness to the upright in heart.

(11) Let not the foot of pride come against me, and let not the hand of the wicked remove me.

(12) There are the workers of iniquity fallen : they are cast down, and shall not be able to rise.



## A STRUGGLE WITH DESPAIR

I said, I will take heed to my ways, that I sin XXXIX.1-13.  
not with my tongue :

I will keep my mouth with a bridle, while the  
wicked is before me.

(2) I was dumb with silence, I held my peace,  
even from good ; and my sorrow was stirred.

(3) My heart was hot within me, while I was  
musing the fire burned : then spake I with my tongue,

(4) Lord, make me to know mine end, and the  
measure of my days, what it is ; that I may know  
how frail I am.

(5) Behold, thou hast made my days as an  
handbreadth ; and mine age is as nothing before thee :  
verily every man at his best state is altogether vanity.  
Selah.

(6) Surely every man walketh in a vain shew :  
surely they are disquieted in vain : he heapeth up  
riches, and knoweth not who shall gather them.

(7) And now, Lord, what wait I for ? my hope  
is in thee.

(8) Deliver me from all my transgressions :  
make me not the reproach of the foolish.

(9) I was dumb, I opened not my mouth ;  
because thou didst it.

(10) Remove thy stroke away from me : I am  
consumed by the blow of thine hand.

(11) When thou with rebukes dost correct man  
for iniquity, thou makest his beauty to consume away  
like a moth : surely every man is vanity. Selah.

## 112 SELECTIONS FROM THE BIBLE

(12) Hear my prayer, O Lord, and give ear unto my cry ; hold not thy peace at my tears :

For I am a stranger with thee, and a sojourner, as all my fathers were.

(13) O spare me, that I may recover strength, before I go hence, and be no more.

### THE THANKFUL CONSECRATION OF THE REDEEMED

**XL. 1-17.** I waited patiently for the Lord ; and he inclined unto me, and heard my cry.

(2) He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

(3) And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord.

(4) Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

(5) Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward :

They cannot be reckoned up in order unto thee : if I would declare and speak of them, they are more than can be numbered.

(6) Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt offering and sin offering hast thou not required.

(7) Then said I, Lo, I come : in the volume of the book it is written of me, (8) I delight to do thy will, O my God :

Yea, thy law is within my heart. (9) I have preached righteousness in the great congregation : lo, I have not refrained my lips, O Lord, thou knowest.

(10) I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed thy lovingkindness and thy truth from the great congregation.

(11) Withhold not thou thy tender mercies from me, O Lord : let thy lovingkindness and thy truth continually preserve me.

(12) For innumerable evils have compassed me about : mine iniquities have taken hold upon me, so that I am not able to look up ;

They are more than the hairs of mine head : therefore my heart faileth me.

(13) Be pleased, O Lord, to deliver me : O Lord, make haste to help me.

(14) Let them be ashamed and confounded together that seek after my soul to destroy it ; let them be driven backward and put to shame that wish me evil.

(15) Let them be desolate for a reward of their shame that say unto me, Aha, aha.

## 114 SELECTIONS FROM THE BIBLE

(16) Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

(17) But I am poor and needy; yet the Lord thinketh upon me:

Thou art my help and my deliverer; make no tarrying, O my God.

### EXILED FROM THE HOUSE OF GOD

XLII. 1-11. As the hart panteth after the water brooks, so panteth my soul after thee, O God.

(2) My soul thirsteth for God, for the living God: when shall I come and appear before God?

(3) My tears have been my meat day and night, while they continually say unto me, Where is thy God?

(4) When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God,

With the voice of joy and praise, with a multitude that kept holyday.

(5) Why art thou cast down, O my soul? and why art thou disquieted in me?

Hope thou in God: for I shall yet praise him for the help of his countenance.

(6) O my God, my soul is cast down within me: therefore will I remember thee from the land of

Jordan, and of the Hermonites, from the hill Mizar.

(7) Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

(8) Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

(9) I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

(10) As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

(11) Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

### A ROYAL MARRIAGE HYMN

My heart is inditing a good matter: I speak of XLV. 1-17.  
the things which I have made touching the king:  
my tongue is the pen of a ready writer.

(2) Thou art fairer than the children of men:  
grace is poured into thy lips: therefore God hath  
blessed thee for ever.

## 118 SELECTIONS FROM THE BIBLE

(3) Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

(4) And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

(5) Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

(6) Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

(7) Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

(8) All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces; whereby they have made thee glad.

(9) Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

(10) Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

(11) So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

(12) And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

(13) The king's daughter is all glorious within: her clothing is of wrought gold.

(14) She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

(15) With gladness and rejoicing shall they be brought : they shall enter into the king's palace.

(16) Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

(17) I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever.

### GOD THE NATION'S STRONGHOLD

God is our refuge and strength, a very present XLVI. 1-11.  
help in trouble.

(2) Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

(3) Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

(4) There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

(5) God is in the midst of her ; she shall not be moved : God shall help her, and that right early.

(6) The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted.

(7) The Lord of hosts is with us ; the God of Jacob is our refuge. Selah.

## 118 SELECTIONS FROM THE BIBLE

(8) Come, behold the works of the Lord, what desolations he hath made in the earth.

(9) He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

(10) Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

(11) The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

### THE SECURITY OF THE CITY OF GOD

XLVIII. 1-14. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

(2) Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

(3) God is known in her palaces for a refuge.

(4) For, lo, the kings were assembled, they passed by together.

(5) They saw it, and so they marvelled; they were troubled, and hasted away.

(6) Fear took hold upon them there, and pain, as of a woman in travail.

(7) Thou breakest the ships of Tarshish with an east wind.

(8) As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever. Selah.

(9) We have thought of thy lovingkindness, O God, in the midst of thy temple.

(10) According to thy name, O God, so is thy praise unto the ends of the earth : thy right hand is full of righteousness.

(11) Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

(12) Walk about Zion, and go round about her : tell the towers thereof.

(13) Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following.

(14) For this God is our God for ever and ever : he will be our guide even unto death.

### A VISION OF JUDGMENT

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. L. 1-23.

(2) Out of Zion, the perfection of beauty, God hath shined.

(3) Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him.

## 120 SELECTIONS FROM THE BIBLE

(4) He shall call to the heavens from above, and to the earth, that he may judge his people.

(5) Gather my saints together unto me ; those that have made a covenant with me by sacrifice.

(6) And the heavens shall declare his righteousness : for God is judge himself. Selah.

(7) Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God.

(8) I will not reprove thee for thy sacrifices, or thy burnt offerings, to have been continually before me.

(9) I will take no bullock out of thy house, nor he goats out of thy folds.

(10) For every beast of the forest is mine, and the cattle upon a thousand hills.

(11) I know all the fowls of the mountains : and the wild beasts of the field are mine.

(12) If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof.

(13) Will I eat the flesh of bulls, or drink the blood of goats ?

(14) Offer unto God thanksgiving ; and pay thy vows unto the most High.

(15) And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.

(16) But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth ?

(17) Seeing thou hatest instruction, and castest my words behind thee.

(18) When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

(19) Thou givest thy mouth to evil, and thy tongue frameth deceit.

(20) Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

(21) These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself:

But I will reprove thee, and set them in order before thine eyes.

(22) Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

(23) Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

### PRAYER OF A SINSTRICKEN CONSCIENCE

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. LI. 1-19

(2) Wash me thoroughly from mine iniquity, and cleanse me from my sin.

(3) For I acknowledge my transgressions : and my sin is ever before me.

(4) Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

(5) Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

(6) Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

~~Psalm~~ (7) Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

(8) Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice.

(9) Hide thy face from my sins, and blot out all mine iniquities.

(10) Create in me a clean heart, O God ; and renew a right spirit within me.

(11) Cast me not away from thy presence ; and take not thy holy spirit from me.

(12) Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

(13) Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

(14) Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

(15) O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

(16) For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering.

(17) The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

(18) Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem.

(19) Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering : then shall they offer bullocks upon thine altar.

### FAITH VICTORIOUS OVER FEAR

Be merciful unto me, O God : for man would swallow me up ; he fighting daily oppresseth me. LVI. 1-18.

(2) Mine enemies would daily swallow me up : for they be many that fight against me, O thou most High.

(3) What time I am afraid, I will trust in thee.

(4) In God I will praise his word, in God I have put my trust ; I will not fear what flesh can do unto me.

(5) Every day they wrest my words : all their thoughts are against me for evil.

(6) They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

## 124 SELECTIONS FROM THE BIBLE

(7) Shall they escape by iniquity ? in thine anger cast down the people, O God.

(8) Thou tellest my wanderings : put thou my tears into thy bottle : are they not in thy book ?

(9) When I cry unto thee, then shall mine enemies turn back : this I know ; for God is for me.

(10) In God will I praise his word : in the Lord will I praise his word.

(11) In God have I put my trust : I will not be afraid what man can do unto me.

(12) Thy vows are upon me, O God : I will render praises unto thee.

(13) For thou hast delivered my soul from death : will not thou deliver my feet from falling, that I may walk before God in the light of the living ?

### CONFIDENCE IN THE PRESENCE OF DANGER

LVII. 1-11. Be merciful unto me, O God, be merciful unto me : for my soul trusteth in thee :

Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

(2) I will cry unto God most high, unto God that performeth all things for me.

(3) He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah.

God shall send forth his mercy and his truth.

(4) My soul is among lions : and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

(5) Be thou exalted, O God, above the heavens ; let thy glory be above all the earth.

(6) They have prepared a net for my steps ; my soul is bowed down :

They have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

(7) My heart is fixed, O God, my heart is fixed : I will sing and give praise.

(8) Awake up, my glory ; awake, psaltery and harp : I myself will awake early.

(9) I will praise thee, O Lord, among the people : I will sing unto thee among the nations.

(10) For thy mercy is great unto the heavens, and thy truth unto the clouds.

(11) Be thou exalted, O God, above the heavens : let thy glory be above all the earth.

### A MORNING PRAYER

O God, thou art my God ; early will I seek thee : LXIII. 1-11

My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is ;

## 126 SELECTIONS FROM THE BIBLE

(2) To see thy power and thy glory, so as I have seen thee in the sanctuary.

— (3) Because thy lovingkindness is better than life, my lips shall praise thee.

(4) Thus will I bless thee while I live : I will lift up my hands in thy name.

(5) My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips

(6) When I remember thee upon my bed, and meditate on thee in the night watches.

(7) Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

(8) My soul followeth hard after thee : thy right hand upholdeth me.

(9) But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

(10) They shall fall by the sword : they shall be a portion for foxes.

(11) But the king shall rejoice in God ; every one that sweareth by him shall glory : but the mouth of them that speak lies shall be stopped.

### THANKSGIVING FOR NATIONAL DELIVERANCE AND PROSPERITY

LXV. 1-13. Praise waiteth for thee, O God, in Sion : and unto thee shall thee vow be performed.

(2) O thou that hearest prayer, unto thee shall all flesh come.

(3) Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

(4) Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts:

We shall be satisfied with the goodness of thy house, even of thy holy temple.

(5) By terrible things in righteousness wilt thou answer us, O God of our salvation;

Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

(6) Which by his strength setteth fast the mountains; being girded with power:

(7) Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

(8) They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

(9) Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water:

Thou preparest them corn, when thou hast so provided for it.

(10) Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof:

Thou makest it soft with showers: thou blessest the springing thereof.

(11) Thou crownest the year with thy goodness; and thy paths drop fatness.

(12) They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

## 128 SELECTIONS FROM THE BIBLE

(13) The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

### A FESTIVAL THANKSGIVING

LXVII. 1-7.      God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

(2) That thy way may be known upon earth, thy saving health among all nations.

(3) Let the people praise thee, O God; let all the people praise thee.

(4) O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

(5) Let the people praise thee, O God; let all the people praise thee.

(6) Then shall the earth yield her increase; and God, even our own God, shall bless us.

(7) God shall bless us; and all the ends of the earth shall fear him.

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## A CURSE TURNED TO A BLESSING

Save me, O God ; for the waters are come in unto my soul. LXIX. 1-22.

(2) I sink in deep mire, where there is no standing : I am come into deep waters, where the floods overflow me.

(3) I am weary of my crying : my throat is dried : mine eyes fail while I wait for my God.

(4) They that hate me without a cause are more than the hairs of mine head : they that would destroy me, being mine enemies wrongfully, are mighty :

Then I restored that which I took not away.

(5) O God, thou knowest my foolishness ; and my sins are not hid from thee.

(6) Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake : let not those that seek thee be confounded for my sake, O God of Israel.

(7) Because for thy sake I have borne reproach ; shame hath covered my face.

(8) I am become a stranger unto my brethren, and an alien unto my mother's children.

(9) For the zeal of thine house hath eaten me up ; and the reproaches of them that reproached thee are fallen upon me.

(10) When I wept, and chastened my soul with fasting, that was to my reproach.

(11) I made sackcloth also my garment ; and I became a proverb to them.

(12) They that sit in the gate speak against me ; and I was the song of the drunkards.

## 130 SELECTIONS FROM THE BIBLE

(13) But as for me, my prayer is unto thee, O Lord, in an acceptable time : O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

(14) Deliver me out of the mire, and let me not sink : let me be delivered from them that hate me, and out of the deep waters.

(15) Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

(16) Hear me, O Lord ; for thy lovingkindness is good : turn unto me according to the multitude of thy tender mercies.

(17) And hide not thy face from thy servant ; for I am in trouble : hear me speedily.

(18) Draw nigh unto my soul, and redeem it : deliver me because of mine enemies.

(19) Thou hast known my reproach, and my shame, and my dishonour : mine adversaries are all before thee.

(20) Reproach hath broken my heart ; and I am full of heaviness :

And I looked for some to take pity, but there was none ; and for comforters, but I found none.

(21) They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

(22) Let their table become a snare before them : and that which should have been for their welfare, let it become a trap.

(23) Let their eyes be darkened, that they see not ; and make their loins continually to shake.

(24) Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

(25) Let their habitation be desolate; and let none dwell in their tents.

(26) For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

(27) Add iniquity unto their iniquity: and let them not come into thy righteousness.

(28) Let them be blotted out of the book of the living, and not be written with the righteous.

(29) But I am poor and sorrowful: let thy salvation, O God, set me up on high.

(30) I will praise the name of God with a song, and will magnify him with thanksgiving.

(31) This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

(32) The humble shall see this, and be glad: and your heart shall live that seek God.

(33) For the Lord heareth the poor, and despiseth not his prisoners.

(34) Let the heaven and earth praise him, the seas, and every thing that moveth therein.

(35) For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

(36) The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

# THE MYSTERY OF PROSPEROUS WICKEDNESS

**LXXIII. 1-23.** Truly God is good to Israel, even to such as are of a clean heart.

(2) But as for me, my feet were almost gone ; my steps had well nigh slipped.

(3) For I was envious at the foolish, when I saw the prosperity of the wicked.

(4) For there are no bands in their death : but their strength is firm.

(5) They are not in trouble as other men ; neither are they plagued like other men.

(6) Therefore pride compasseth them about as a chain ; violence covereth them as a garment.

(7) Their eyes stand out with fatness : they have more than heart could wish.

(8) They are corrupt, and speak wickedly concerning oppression : they speak loftily.

(9) They set their mouth against the heavens, and their tongue walketh through the earth.

(10) Therefore his people return hither : and waters of a full cup are wrung out to them.

(11) And they say, How doth God know ? and is there knowledge in the most High ?

(12) Behold, these are the ungodly, who prosper in the world ; they increase in riches.

(13) Verily I have cleansed my heart in vain, and washed my hands in innocency.

(14) For all the day long have I been plagued, and chastened every morning.

(15) If I say, I will speak thus ; behold, I should offend against the generation of thy children.

(16) When I thought to know this, it was too painful for me ;

(17) Until I went into the sanctuary of God ; then understood I their end.

(18) Surely thou didst set them in slippery places : thou castedst them down into destruction.

(19) How are they brought into desolation, as in a moment ! they are utterly consumed with terrors.

(20) As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image.

(21) Thus my heart was grieved, and I was pricked in my reins.

(22) So foolish was I, and ignorant : I was as a beast before thee.

(23) Nevertheless I am continually with thee : thou hast holden me by my right hand.

(24) Thou shalt guide me with thy counsel, and afterward receive me to glory.

(25) Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee.

(26) My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

(27) For, lo, they that are far from thee shall perish : thou hast destroyed all them that go a whoring from thee.

(28) But it is good for me to draw near to God : I have put my trust in the Lord God, that I may declare all thy works.

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CONSOLATION IN TROUBLE

LXXVII.  
1-20.

I cried unto God with my voice, even unto God with my voice ; and he gave ear unto me.

(2) In the day of my trouble I sought the Lord : my sore ran in the night, and ceased not : my soul refused to be comforted.

(3) I remembered God, and was troubled : I complained, and my spirit was overwhelmed. Selah.

(4) Thou holdest mine eyes waking : I am so troubled that I cannot speak.

(5) I have considered the days of old, the years of ancient times.

(6) I call to remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search.

(7) Will the Lord cast off for ever ? and will he be favourable no more ?

(8) Is his mercy clean gone for ever ? doth his promise fail for evermore ?

(9) Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? Selah.

(10) And I said, This is my infirmity : but I will remember the years of the right hand of the most High.

(11) I will remember the works of the Lord : surely I will remember thy wonders of old.

(12) I will meditate also of all thy work, and talk of thy doings.

(13) Thy way, O God, is in the sanctuary : who is so great a God as our God ?

(14) Thou art the God that doest wonders : thou hast declared thy strength among the people.

(15) Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

(16) The waters saw thee, O God, the waters saw thee ; they were afraid : the depths also were troubled.

(17) The clouds poured out water : the skies sent out a sound : thine arrows also went abroad.

(18) The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

(19) Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

(20) Thou leddest thy people like a flock by the hand of Moses and Aaron.

### A PLEA FOR THE BROKEN VINE

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest between the cherubims, shine forth. LXXX. 1-30.

(2) Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

(3) Turn us again, O God, and cause thy face to shine ; and we shall be saved.

(4) O Lord God of hosts, how long wilt thou be angry against the prayer of thy people ?

(5) Thou feedest them with the bread of tears ; and givest them tears to drink in great measure.

(6) Thou makest us a strife unto our neighbours : and our enemies laugh among themselves.

(7) Turn us again, O God of hosts, and cause thy face to shine ; and we shall be saved.

(8) Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

(9) Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

(10) The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

(11) She sent out her boughs unto the sea, and her branches unto the river.

(12) Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her ?

(13) The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

(14) Return, we beseech thee, O God of hosts : look down from heaven, and behold, and visit this vine ;

(15) And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

(16) It is burned with fire, it is cut down : they perish at the rebuke of thy countenance.

(17) Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

(18) So will not we go back from thee : quicken us, and we will call upon thy name.

(19) Turn us again, O Lord God of hosts, cause thy face to shine ; and we shall be saved.

### THE JOYS OF THE SANCTUARY

How amiable are thy tabernacles, O Lord of hosts !

LXXXIV.  
1-12.

(2) My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God.

(3) Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young ;

Even thine altars, O Lord of hosts, my King, and my God.

(4) Blessed are they that dwell in thy house : they will be still praising thee. Selah.

(5) Blessed is the man whose strength is in thee ; in whose heart are the ways of them.

(6) Who passing through the valley of Baca make it a well ; the rain also filleth the pools.

(7) They go from strength to strength, every one of them in Zion appeareth before God.

(8) O Lord God of hosts, hear my prayer : give ear, O God of Jacob. Selah.

188 SELECTIONS FROM THE BIBLE

(9) Behold, O God our shield, and look upon the face of thine anointed.

(10) For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

(11) For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly.

(12) O Lord of hosts, blessed is the man that trusteth in thee.

A PSALM OF THE RETURN FROM EXILE

LXXXV.  
1-18.

Lord, thou hast been favourable unto thy land : thou hast brought back the captivity of Jacob.

(2) Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

(3) Thou hast taken away all thy wrath : thou hast turned thyself from the fierceness of thine anger.

(4) Turn us, O God of our salvation, and cause thine anger toward us to cease.

(5) Wilt thou be angry with us for ever ? wilt thou draw out thine anger to all generations ?

(6) Wilt thou not revive us again : that thy people may rejoice in thee ?

(7) Shew us thy mercy, O Lord, and grant us thy salvation.

(8) I will hear what God the Lord will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.

(9) Surely his salvation is nigh them that fear him ; that glory may dwell in our land.

(10) Mercy and truth are met together ; righteousness and peace have kissed each other.

(11) Truth shall spring out of the earth ; and righteousness shall look down from heaven.

(12) Yea, the Lord shall give that which is good ; and our land shall yield her increase.

(13) Righteousness shall go before him ; and shall set us in the way of his steps.

## SUPPLICATION AND PENITENCE

Bow down thine ear, O Lord, hear me : for I am poor and needy.

LXXXVI  
1-17.

(2) Preserve my soul ; for I am holy : O thou my God, save thy servant that trusteth in thee.

(3) Be merciful unto me, O Lord ; for I cry unto thee daily.

(4) Rejoice the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

(5) For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee.

(6) Give ear, O Lord, unto my prayer ; and attend to the voice of my supplications.

(7) In the day of my trouble I will call upon thee : for thou wilt answer me.

(8) Among the gods there is none like unto thee, O Lord ; neither are there any works like unto thy works.

(9) All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name.

(10) For thou art great, and doest wondrous things : thou art God alone.

(11) Teach me thy way, O Lord ; I will walk in thy truth : unite my heart to fear thy name.

(12) I will praise thee, O Lord my God, with all my heart : and I will glorify thy name for evermore.

(13) For great is thy mercy toward me : and thou hast delivered my soul from the lowest hell.

(14) O God, the proud are risen against me, and the assemblies of violent men have sought after my soul ; and have not set thee before them.

(15) But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

(16) O turn unto me, and have mercy upon me ; give thy strength unto thy servant, and save the son of thine handmaid.

(17) Shew me a token for good ; that they which hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me,

# ZION THE MOTHER OF NATIONS

His foundation is in the holy mountains. (2) The Lord loveth the gates of Zion more than all the dwellings of Jacob.

LXXXVIL.  
1-7.

(3) Glorious things are spoken of thee, O city of God. Selah.

(4) I will make mention of Rahab and Babylon to them that know me :

Behold Philistia, and Tyre, with Ethiopia ; this man was born there.

(5) And of Zion it shall be said, This and that man was born in her : and the highest himself shall establish her.

(6) The Lord shall count, when he writeth up the people, that this man was born there, Selah.

(7) As well the singers as the players on instruments shall be there : all my springs are in thee.

## THE FRAILTY OF MAN AND THE ETERNITY OF GOD

Lord, thou hast been our dwelling place in all generations.

XC. 1-17.

(2) Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

(3) Thou turnest man to destruction ; and sayest, Return, ye children of men.

(4) For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

(5) Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up.

(6) In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth.

(7) For we are consumed by thine anger, and by thy wrath are we troubled.

(8) Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

(9) For all our days are passed away in thy wrath : we spend our years as a tale that is told.

(10) The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we fly away.

(11) Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath.

(12) So teach us to number our days, that we may apply our hearts unto wisdom.

(13) Return, O Lord, how long ? and let it repent thee concerning thy servants.

(14) O satisfy us early with thy mercy ; that we may rejoice and be glad all our days.

(15) Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

(16) Let thy work appear unto thy servants, and thy glory unto their children.

(17) And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.

### SAFETY UNDER GOD'S PROTECTION

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. XCI. 1-16.

(2) I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust.

(3) Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

(4) He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler.

(5) Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ;

(6) Nor for the pestilence that walketh in darkness nor for the destruction that wasteth at noon-day.

(7) A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.

(8) Only with thine eyes shalt thou behold and see the reward of the wicked.

(9) Because thou hast made the Lord, which is my refuge, even the most High, thy habitation ;

## 144 SELECTIONS FROM THE BIBLE

(10) There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

(11) For he shall give his angels charge over thee, to keep thee in all thy ways.

(12) They shall bear thee up in their hands, lest thou dash thy foot against a stone.

(13) Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet.

(14) Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name.

(15) He shall call upon me, and I will answer him : I will be with him in trouble ; I will deliver him, and honour him.

(16) With long life will I satisfy him, and shew him my salvation.

## JEHOVAH THE JUDGE OF THE NATIONS

XCVI. 1-13. O sing unto the Lord a new song : sing unto the Lord, all the earth.

(2) Sing unto the Lord, bless his name ; shew forth his salvation from day to day.

(3) Declare his glory among the heathen, his wonders among all people.

(4) For the Lord is great, and greatly to be praised : he is to be feared above all gods.

(6) For all the gods of the nations are idols : but the Lord made the heavens.

(8) Honour and majesty are before him : strength and beauty are in his sanctuary.

(7) Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

(8) Give unto the Lord the glory due unto his name : bring an offering, and come into his courts.

(9) O worship the Lord in the beauty of holiness : fear before him, all the earth.

(10) Say among the heathen that the Lord reigneth :

The world also shall be established that it shall not be moved : he shall judge the people righteously.

(11) Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof.

(12) Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice (13) before the Lord :

For he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth.

## THE JOYFUL WORSHIP OF JEHOVAH

O sing unto the Lord a new song ; for he hath done marvellous things : his right hand, and his holy arm, hath gotten him the victory. XOVIII. 1-9.

(2) The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen.

(3) He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God.

(4) Make a joyful noise unto the Lord, all the earth : make a loud noise, and rejoice, and sing praise.

(5) Sing unto the Lord with the harp ; with the harp, and the voice of a psalm.

(6) With trumpets and sound of cornet make a joyful noise before the Lord, the King.

(7) Let the sea roar, and the fulness thereof ; the world, and they that dwell therein.

(8) Let the floods clap their hands : let the hills be joyful together (9) before the Lord ;

For he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity.

### PRAISE OF GOD, THE ALL-COMPASSIONATE

CIII. 1-22.

Bless the Lord, O my soul : and all that is within me, bless his holy name.

(2) Bless the Lord, O my soul, and forget not all his benefits :

(3) Who forgiveth all thine iniquities ; who healeth all thy diseases ;

(4) Who redeemeth thy life from destruction ;  
who crowneth thee with lovingkindness and tender  
mercies ;

(5) Who satisfieth thy mouth with good things ;  
so that thy youth is renewed like the eagle's.

(6) The Lord executeth righteousness and judgment  
for all that are oppressed.

(7) He made known his ways unto Moses, his  
acts unto the children of Israel.

(8) The Lord is merciful and gracious, slow to  
anger, and plenteous in mercy.

(9) He will not always chide : neither will he  
keep his anger for ever.

(10) He hath not dealt with us after our sins ;  
nor rewarded us according to our iniquities.

(11) For as the heaven is high above the earth,  
so great is his mercy toward them that fear him.

(12) As far as the east is from the west, so far  
hath he removed our transgressions from us.

(13) Like as a father pitieth his children, so the  
Lord pitieth them that fear him.

(14) For he knoweth our frame ; he remembereth  
that we are dust.

(15) As for man, his days are as grass : as a  
flower of the field, so he flourisheth.

(16) For the wind passeth over it, and it is gone ;  
and the place thereof shall know it no more.

(17) But the mercy of the Lord is from everlasting  
to everlasting upon them that fear him, and his  
righteousness unto children's children ;

(18) To such as keep his covenant, and to those that remember his commandments to do them.

(19) The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

(20) Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

(21) Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

(22) Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

### PRAISE OF GOD THE CREATOR

CIV. 1-35. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

(2) Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

(3) Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

(4) Who maketh his angels spirits; his ministers a flaming fire:

(5) Who laid the foundations of the earth, that it should not be removed for ever.

(6) Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

(7) At thy rebuke they fled; at the voice of thy thunder they hasted away.

(8) They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

(9) Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

(10) He sendeth the springs into the valleys, which run among the hills.

(11) They give drink to every beast of the field: the wild asses quench their thirst.

(12) By them shall the fowls of the heaven have their habitation, which sing among the branches.

(13) He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

(14) He causeth the grass to grow for the cattle, and herb for the service of man:

That he may bring forth food out of the earth;

(15) And wine that maketh glad the heart of man,

And oil to make his face to shine, and bread which strengtheneth man's heart.

(16) The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

(17) Where the birds make their nests: as for the stork, the fir trees are her house.

(18) The high hills are a refuge for the wild goats; and the rocks for the conies.

(19) He appointed the moon for seasons: the sun knoweth his going down.

## 150 SELECTIONS FROM THE BIBLE

(20) Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth.

(21) The young lions roar after their prey, and seek their meat from God.

(22) The sun ariseth, they gather themselves together, and lay them down in their dens.

(23) Man goeth forth unto his work and to his labour until the evening.

(24) O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches.

(25) So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

(26) There go the ships : there is that leviathan, whom thou hast made to play therein.

(27) These wait all upon thee ; that thou mayest give them their meat in due season.

(28) That thou givest them they gather : thou openest thine hand, they are filled with good.

(29) Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust.

(30) Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth.

(31) The glory of the Lord shall endure for ever : the Lord shall rejoice in his works.

(32) He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke.

(33) I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being.

(34) My meditation of him shall be sweet : I will be glad in the Lord.

(35) Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul.

Praise ye the Lord.

### A PSALM OF PROVIDENTIAL DELIVERANCES

O give thanks unto the Lord, for he is good : for his mercy endureth for ever. CV/II. 1-43.

(2) Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ;

(3) And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

(4) They wandered in the wilderness in a solitary way ; they found no city to dwell in.

(5) Hungry and thirsty, their soul fainted in them.

(6) Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

(7) And he led them forth by the right way, that they might go to a city of habitation.

(8) Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

(9) For he satisfieth the longing soul, and filleth the hungry soul with goodness.

(10) Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

(11) Because they rebelled against the words of God, and contemned the counsel of the most High:

(12) Therefore he brought down their heart with labour; they fell down, and there was none to help.

(13) Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

(14) He brought them out of darkness and the shadow of death, and brake their bands in sunder.

(15) Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

(16) For he hath broken the gates of brass, and cut the bars of iron in sunder.

(17) Fools because of their transgression, and because of their iniquities, are afflicted.

(18) Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

(19) Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

(20) He sent his word, and healed them, and delivered them from their destructions.

(21) Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

(22) And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

(23) They that go down to the sea in ships, that do business in great waters ;

(24) These see the works of the Lord, and his wonders in the deep.

(25) For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

(26) They mount up to the heaven, they go down again to the depths : their soul is melted because of trouble.

(27) They reel to and fro, and stagger like a drunken man, and are at their wits' end.

(28) Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

(29) He maketh the storm a calm, so that the waves thereof are still.

(30) Then are they glad because they be quiet ; so he bringeth them unto their desired haven.

(31) Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

(32) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

(33) He turneth rivers into a wilderness, and the watersprings into dry ground ;

(34) A fruitful land into barrenness, for the wickedness of them that dwell therein.

(35) He turneth the wilderness into a standing water, and dry ground into watersprings.

(36) And there he maketh the hungry to dwell, that they may prepare a city for habitation ;

(37) And sow the fields, and plant vineyards, which may yield fruits of increase.

(38) He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

(39) Again, they are minished and brought low through oppression, affliction, and sorrow.

(40) He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

(41) Yet setteth he the poor on high from affliction, and maketh him families like a flock.

(42) The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

(43) Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

### SONG OF THE EXODUS

CXIV. 1-8.

When Israel went out of Egypt, the house of Jacob from a people of strange language;

(2) Judah was his sanctuary, and Israel his dominion.

(3) The sea saw it, and fled: Jordan was driven back.

(4) The mountains skipped like rams, and the little hills like lambs.

(5) What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

(6) Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

(7) Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

(8) Which turned the rock into a standing water, the flint into a fountain of waters.

### THANKSGIVING ON RECOVERY FROM SICKNESS

I love the Lord, because he hath heard my voice CXVI. 1-19.  
and my supplications.

(2) Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

(3) The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

(4) Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

(5) Gracious is the Lord, and righteous; yea, our God is merciful.

(6) The Lord preserveth the simple: I was brought low, and he helped me.

(7) Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

## 156 SELECTIONS FROM THE BIBLE

(8) For thou hast delivered my soul from death,  
mine eyes from tears, and my feet from falling.

(9) I will walk before the Lord in the land of the  
living.

(10) I believed (therefore have I spoken) I was  
greatly afflicted :

(11) I said <sup>and in my alarm</sup> in my haste, All men are liars.

(12) What shall I render unto the Lord for all  
his benefits toward me?

(13) I will take the cup of salvation, and call  
upon the name of the Lord.

(14) I will pay my vows unto the Lord now in the  
presence of all his people.

(15) Precious in the sight of the Lord is the death  
of his saints.

(16) O Lord, truly I am thy servant; I am thy  
servant, and the son of thine handmaid: thou hast  
loosed my bonds.

(17) I will offer to thee the sacrifice of thanksgiv-  
ing, and will call upon the name of the Lord.

(18) I will pay my vows unto the Lord now in the  
presence of all his people,

(19) In the courts of the Lord's house, in the midst  
of thee, O Jerusalem.

Praise ye the Lord.

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THE KEEPER OF ISRAEL, A TRAVELLER'S  
PSALM

I will lift up mine eyes unto the hills; from whence cometh my help. CXXI. 1-8.

(2) My help cometh from the Lord, which made heaven and earth.

(3) He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

(4) Behold, he that keepeth Israel shall neither slumber nor sleep.

(5) The Lord is thy keeper: the Lord is thy shade upon thy right hand.

(6) The sun shall not smite thee by day, nor the moon by night.

(7) The Lord shall preserve thee from all evil: he shall preserve thy soul.

(8) The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

## THE JOURNEY TO JERUSALEM -

I was glad when they said unto me, Let us go into the house of the Lord. CXXII. 1-9.

(2) Our feet shall stand within thy gates, O Jerusalem.

(3) Jerusalem is builded as a city that is compact together:

## 158 SELECTIONS FROM THE BIBLE

(4) Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

(5) For there are set thrones of judgment, the thrones of the house of David.

(6) Pray for the peace of Jerusalem: they shall prosper that love thee.

(7) Peace be within thy walls, and prosperity within thy palaces.

(8) For my brethren and companions' sakes, I will now say, Peace be within thee.

(9) Because of the house of the Lord our God I will seek thy good.

### CONFIDENCE IN GOD

XXXIII. 1-4. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

(2) Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress ;

So our eyes wait upon the Lord our God, until that he have mercy upon us.

(3) Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

(4) Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

## JEHOVAH THE BULWARK OF ISRAEL

If it had not been the Lord who was on our side, CXXIV. 1-8.  
now may Israel say ;

(2) If it had not been the Lord who was on our side, when men rose up against us :

(3) Then they had swallowed us up quick, when their wrath was kindled against us :

(4) Then the waters had overwhelmed us, the stream had gone over our soul :

(5) Then the proud waters had gone over our soul.

(6) Blessed be the Lord, who hath not given us as a prey to their teeth.

(7) Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken, and we are escaped.

(8) Our help is in the name of the Lord, who made heaven and earth.

## THE RAPTURE OF FREEDOM AND JOY OF HARVEST

They that trust in the Lord shall be as mount CXXV. 1-5.  
Zion, which cannot be removed, but abideth for ever.

(2) As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

(3) For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

(4) Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

(5) As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

### SOLE DEPENDENCE UPON GOD'S BLESSING

CXXVII. 1-5. Except the Lord build the house, they labour in vain that build it:

Except the Lord keep the city, the watchman waketh but in vain.

(2) It is vain for you to rise up early, to sit up late, to eat the bread of sprrows: for so he giveth his beloved sleep.

(3) Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

(4) As arrows are in the hand of a mighty man; so are children of the youth *all*

(5) Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

# THE BLESSINGS OF UNITY

Behold, how good and how pleasant it is for brethren to dwell together in unity! CXXXIII.  
1-3.

(2) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments ;

(3) As the dew of Hermon, and as the dew that descended upon the mountains of Zion :

For there the Lord commanded the blessing, even life for evermore.

# THE SORROWS OF EXILE

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. CXXXVII.  
1-9.

(2) We hanged our harps upon the willows in the midst thereof. (3) For there they that carried us away captive required of us a song ;

And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

(4) How shall we sing the Lord's song in a strange land ?

(5) If I forget thee, O Jerusalem, let my right hand forget her cunning.

(6) If I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chief joy.

(7) Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

(8) O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

(9) Happy shall he be, that taketh and dasheth thy little ones against the stones.

## GOD OMNISCIENT AND OMNIPRESENT

CXXXIX,  
1-24

O Lord, thou hast searched me, and known me.

(2) Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

(3) Thou compasses my path and my lying down, and art acquainted with all my ways.

(4) For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

(5) Thou hast beset me behind and before, and laid thine hand upon me.

(6) Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

(7) Whither shall I go from thy spirit? or whither shall I flee from thy presence?

(8) If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

(9) If I take the wings of the morning, and dwell in the uttermost parts of the sea;

(10) Even there shall thy hand lead me, and thy right hand shall hold me.

(11) If I say, Surely the darkness shall cover me; even the night shall be light about me.

(12) Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

(13) For thou hast <sup>possessed</sup> my reins: thou hast covered me in my mother's womb.

(14) I will praise thee; for I am fearfully and wonderfully made:

Marvellous are thy works; and that my soul knoweth right well.

(15) My substance was not hid from thee, when I was made in secret, and curiously wrought in the <sup>womb</sup> lowest parts of the earth.

(16) Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written,

Which in continuance were fashioned, when as yet there was none of them.

(17) How precious also are thy thoughts unto me, O God! how great is the sum of them!

(18) If I should count them, they are more in number than the sand: when I awake, I am still with thee.

(19) Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

(20) For they speak against thee wickedly, and thine enemies take thy name in vain.

## 164 SELECTIONS FROM THE BIBLE

(21) Do not I hate them, O Lord, that hate thee?  
and am not I grieved with those that rise up against  
thee?

(22) I hate them with perfect hatred: I count  
them mine enemies.

(23) Search me, O God, and know my heart:  
try me, and know my thoughts:

(24) And see if there be any wicked way in me,  
and lead me in the way everlasting.

### AN ANTHEM OF DELIVERANCE

**CXLIV. 1-15.** Blessed be the Lord my strength, which teacheth  
my hands to war, and my fingers to fight

(2) My goodness, and my fortress; my high  
tower, and my deliverer;

My shield, and he in whom I trust; who sub-  
dueth my people under me.

(3) Lord, what is man, that thou takest know-  
ledge of him! or the son of man, that thou makest  
account of him!

(4) Man is like to vanity: his days are as a  
shadow that passeth away.

(5) Bow thy heavens, O Lord, and come down:  
touch the mountains, and they shall smoke.

(6) Cast forth lightning, and scatter them:  
shoot out thine arrows, and destroy them.

(7) Send thine hand from above; rid me, and deliver me out of great waters,

From the hand of strange children; (8) Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

(9) I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

(10) It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

(11) Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

(12) That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

(13) That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

(14) That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

(15) Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

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PRAISE TO THE GOD OF NATURE AND  
REVELATION

CXLVII.  
1-20.

Praise ye the Lord :

For it is good to sing praises unto our God ; for it is pleasant ; and praise is comely.

(2) The Lord doth build up Jerusalem : he gathereth together the outcasts of Israel.

(3) He healeth the broken in heart, and bindeth up their wounds.

(4) He telleth the number of the stars ; he calleth them all by their names.

(5) Great is our Lord, and of great power : his understanding is infinite.

(6) The Lord lifteth up the meek : he casteth the wicked down to the ground.

(7) Sing unto the Lord with thanksgiving ; sing praise upon the harp unto our God :

(8) Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

(9) He giveth to the beast his food, and to the young ravens which cry.

(10) He delighteth not in the strength of the horse : he taketh not pleasure in the legs of a man.

(11) The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

(12) Praise the Lord, O Jerusalem ; praise thy God, O Zion.

(13) For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee.

(14) He maketh peace in thy borders, and filleth thee with the finest of the wheat.

(15) He sendeth forth his commandment upon earth : his word runneth very swiftly.

(16) He giveth snow like wool : he scattereth the hoarfrost like ashes.

(17) He casteth forth his ice like morsels : who can stand before his cold ?

(18) He sendeth out his word, and melteth them : he causeth his wind to blow, and the waters flow.

(19) He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

(20) He hath not dealt so with any nation : and as for his judgments, they have not known them.

Praise ye the Lord.

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## THE BOOK OF PROVERBS

### THE NATURE OF TRUE KNOWLEDGE

I. 1-6.

The proverbs of Solomon the son of David, king of Israel ;

(2) To know wisdom and instruction ; to perceive the words of understanding ; (3) To receive the instruction of wisdom, justice, and judgment, and equity ; (4) To give subtilty to the simple, to the young man knowledge and discretion. (5) A wise man will hear, and will increase learning ; and a man of understanding shall attain unto wise counsels : (6) To understand a proverb, and the interpretation ; the words of the wise, and their dark sayings.

### WARNING AGAINST COMPANIONSHIP WITH ROBBERS

I. 7-19.

(7) The fear of the Lord is the beginning of knowledge : but fools despise wisdom and instruction.

(8) My son, hear the instruction of thy father, and forsake not the law of thy mother : (9) For they shall be an ornament of grace unto thy head, and chains about thy neck.

(10) My son, if sinners entice thee, consent thou not. (11) If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: (12) Let us swallow them up alive as the grave; and whole, as those that go down into the pit: (13) We shall find all precious substance, we shall fill our houses with spoil: (14) Cast in thy lot among us; let us all have one purse: (15) My son, walk not thou in the way with them; refrain thy foot from their path: (16) For their feet run to evil, and make haste to shed blood.

(17) Surely in vain the net is spread in the sight of any bird. (18) And they lay wait for their own blood; they lurk privily for their own lives. (19) So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

## WISDOM'S CALL AND THREATS

(20) Wisdom crieth without; she uttereth her voice in the streets: (21) She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, (22) How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? (23) Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

I. 20-33.

## 170 SELECTIONS FROM THE BIBLE

(24) Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; (25) But ye have set at nought all my counsel, and would none of my reproof : (26) I also will laugh at your calamity ; I will mock when your fear cometh ; (27) When your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you.

(28) Then shall they call upon me, but I will not answer ; they shall seek me early, but they shall not find me : (29) For that they hated knowledge, and did not choose the fear of the Lord : (30) They would none of my counsel : they despised all my reproof. (31) Therefore shall they eat of the fruit of their own way, and be filled with their own devices. (32) For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. (33) But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

### THE SEARCH FOR WISDOM

II. 1-9. My son, if thou wilt receive my words, and hide my commandments with thee ; (2) So that thou incline thine ear unto wisdom, and apply thine heart to understanding ; (3) Yea, if thou criest after knowledge, and liftest up thy voice for understanding ;

(4) If thou seekest her as silver, and searchest for her as for hid treasures ; (5) Then shalt thou understand the fear of the Lord, and find the knowledge of God. (6) For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding. (7) He layeth up sound wisdom for the righteous : he is a buckler to them that walk uprightly. (8) He keepeth the paths of judgment, and preserveth the way of his saints. (9) Then shalt thou understand righteousness, and judgment, and equity ; yea, every good path.

### THE BLESSINGS OF OBEDIENCE, CHASTISEMENT AND BENEFICENCE

My son, forget not my law ; but let thine heart keep my commandments : (2) For length of days, and long life, and peace, shall they add to thee. (3) Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart : (4) So shalt thou find favour and good understanding in the sight of God and man.

III. 1-35,

(5) Trust in the Lord with all thine heart ; and lean not unto thine own understanding. (6) In all thy ways acknowledge him, and he shall direct thy paths.

(7) Be not wise in thine own eyes : fear the Lord, and depart from evil. (8) It shall be health to thy navel, and marrow to thy bones.

(9) Honour the Lord with thy substance, and with the firstfruits of all thine increase: (10) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

(11) My son, despise not the chastening of the Lord; neither be weary of his correction: (12) For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

(13) Happy is the man that findeth wisdom, and the man that getteth understanding. (14) For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. (15) She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. (16) Length of days is in her right hand; and in her left hand riches and honour. (17) Her ways are ways of pleasantness, and all her paths are peace. (18) She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

(19) The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. (20) By his knowledge the depths are broken up, and the clouds drop down the dew. (21) My son, let not them depart from thine eyes: keep sound wisdom and discretion: (22) So shall they be life unto thy soul, and grace to thy neck. (23) Then shalt thou walk in thy way safely, and thy foot shall not stumble. (24) When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet. (25) Be not afraid of sudden fear, neither of the desolation of

the wicked, when it cometh. (26) For the Lord shall be thy confidence, and shall keep thy foot from being taken.

(27) Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

(28) Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

(29) Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

(30) Strive not with a man without cause, if he have done thee no harm.

(31) Envy thou not the oppressor, and choose none of his ways. (32) For the froward is abomination to the Lord: but his secret is with the righteous.

(33) The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

(34) Surely he scorneth the scorners: but he giveth grace unto the lowly. (35) The wise shall inherit glory: but shame shall be the promotion of fools.

## ANCESTRAL WISDOM

Hear, ye children, the instruction of a father, and attend to know understanding. (2) For I give you good doctrine, forsake ye not my law. (3) For I was my father's son, tender and only beloved in the

IV. 1-9.

## 174 SELECTIONS FROM THE BIBLE

sight of my mother. (4) He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

(5) Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

(6) Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

(7) Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

(8) Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

(9) She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

## DISSUASIVES FROM HURTFUL THINGS

VI. 1-23.

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, (2) Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. (3) Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend. (4) Give not sleep to thine eyes, nor slumber to thine eyelids. (5) Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

(6) Go to the ant, thou sluggard; consider her ways, and be wise: (7) Which having no guide,

overseer, or ruler, (8) Provideth her meat in the summer, and gathereth her food in the harvest. (9) How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? (10) Yet a little sleep, a little slumber, a little folding of the hands to sleep : (11) So shall thy poverty come as one that travelleth, and thy want as an armed man.

(12) A naughty person, a wicked man, walketh with a froward mouth. (13) He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers ; (14) Frowardness is in his heart, he deviseth mischief continually ; he soweth discord. (15) Therefore shall his calamity come suddenly ; suddenly shall he be broken without remedy.

(16) These six things doth the Lord hate : yea, seven are an abomination unto him : (17) A proud look, a lying tongue, and hands that shed innocent blood, (18) An heart that deviseth wicked imaginations, feet that be swift in running to mischief, (19) A false witness that speaketh lies, and he that soweth discord among brethren.

(20) My son, keep thy father's commandment, and forsake not the law of thy mother : (21) Bind them continually upon thine heart, and tie them about thy neck. (22) When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee. (23) For the commandment is a lamp ; and the law is light ; and reproofs of instruction are the way of life :

## WISDOM'S CRY TO THE SONS OF MEN

VIII. 1-21.

Doth not wisdom cry ? and understanding put forth her voice ? (2) She standeth in the top of high places, by the way in the places of the paths. (3) She crieth at the gates, at the entry of the city, at the coming in at the doors.

(4) Unto you, O men, I call ; and my voice is to the sons of man.

(5) O ye simple, understand wisdom : and, ye fools, be ye of an understanding heart.

(6) Hear ; for I will speak of excellent things ; and the opening of my lips shall be right things.

(7) For my mouth shall speak truth ; and wickedness is an abomination to my lips.

(8) All the words of my mouth are in righteousness ; there is nothing froward or perverse in them.

(9) They are all plain to him that understandeth, and right to them that find knowledge.

(10) Receive my instruction, and not silver ; and knowledge rather than choice gold.

(11) For wisdom is better than rubies ; and all the things that may be desired are not to be compared to it.

(12) I wisdom dwell with prudence, and find out knowledge of witty inventions.

(13) The fear of the Lord is to hate evil : pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

(14) Counsel is mine, and sound wisdom : I am understanding ; I have strength.

(15) By me kings reign, and princes decree justice.

(16) By me princes rule, and nobles, even all the judges of the earth.

(17) I love them that love me ; and those that seek me early shall find me.

(18) Riches and honour are with me ; yea, durable riches and righteousness.

(19) My fruit is better than gold, yea, than fine gold ; and my revenue than choice-silver.

(20) I lead in the way of righteousness, in the midst of the paths of judgment :

(21) That I may cause those that love me to inherit substance ; and I will fill their treasures.

## THE FOOLISH WOMAN

(13) A foolish woman is clamorous : she is simple, and knoweth nothing. (14) For she sitteth at the door of her house, on a seat in the high places of the city, (15) To call passengers who go right on their ways : (16) Whoso is simple, let him turn in hither : and as for him that wanteth understanding, she saith to him, (17) Stolen waters are sweet, and bread eaten in secret is pleasant. (18) But he knoweth not that the dead are there ; and that her guests are in the depths of hell. IX. 13-18.

A COLLECTION OF PROVERBS AND  
PRECEPTS

XI. (1) A false balance is abomination to the Lord : but a just weight is his delight.

(2) When pride cometh, then cometh shame : but with the lowly is wisdom.

(3) The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them.

(4) Riches profit not in the day of wrath : but righteousness delivereth from death.

(22) As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

(23) The desire of the righteous is only good : but the expectation of the wicked is wrath.

(24) There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty.

(25) The liberal soul shall be made fat : and he that watereth shall be watered also himself.

(26) He that withholdeth corn, the people shall curse him : but blessing shall be upon the head of him that selleth it.

XII. (10) A righteous man regardeth the life of his beast : but the tender mercies of the wicked are cruel.

(13) The wicked is snared by the transgression of his lips : but the just shall come out of trouble.

(14) A man shall be satisfied with good by the fruit of his mouth : and the recompence of a man's hands shall be rendered unto him.

XIII. (11) Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.

(12) Hope deferred maketh the heart sick : but when the desire cometh, it is a tree of life.

XIV. (21) He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he.

(23) In all labour there is profit : but the talk of the lips tendeth only to penury.

(29) He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly.

(30) A sound heart is the life of the flesh : but envy the rottenness of the bones.

(31) He that oppresseth the poor reproacheth his Maker : but he that honoureth him hath mercy on the poor.

(34) Righteousness exalteth a nation : but sin is a reproach to any people.

XV. (1) A soft answer turneth away wrath : but grievous words stir up anger.

(2) The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness.

(3) The eyes of the Lord are in every place, beholding the evil and the good.

(4) A wholesome tongue is a tree of life : but perverseness therein is a breach in the spirit.

(5) A fool despiseth his father's instruction : but he that regardeth reproof is prudent.

(6) In the house of the righteous is much treasure : but in the revenues of the wicked is trouble.

(7) The lips of the wise disperse knowledge : but the heart of the foolish doeth not so.

(8) The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight.

(16) Better is little with the fear of the Lord than great treasure and trouble therewith.

(17) Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

(25) The Lord will destroy the house of the proud : but he will establish the border of the widow.

(26) The thoughts of the wicked are an abomination to the Lord : but the words of the pure are pleasant words.

(27) He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live.

(28) The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things.

(29) The Lord is far from the wicked : but he heareth the prayer of the righteous.

(30) The light of the eyes rejoiceth the heart : and a good report maketh the bones fat.

(31) The ear that heareth the reproof of life abideth among the wise.

(32) He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.

(33) The fear of the Lord is the instruction of wisdom ; and before honour is humility.

XVI. (31) The hoary head is a crown of glory, if it be found in the way of righteousness.

(32) He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.

(33) The lot is cast into the lap ; but the whole disposing thereof is of the Lord.

XVII. (17) A friend loveth at all times, and a brother is born for adversity.

(22) A merry heart doeth good like a medicine but a broken spirit drieth the bones.

(28) Even a fool, when he holdeth his peace, is counted wise : and he that shutteth his lips is esteemed a man of understanding.

XVIII. (10) The name of the Lord is a strong tower : the righteous runneth into it and is safe.

(12) Before destruction the heart of man is haughty, and before honour is humility.

(24) A man that hath friends must shew himself friendly : and there is a friend that sticketh closer than a brother.

XIX. (11) The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression.

(17) He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

(18) Chasten thy son while there is hope, and let not thy soul spare for his crying.

XX. (3) It is an honour for a man to cease from strife : but every fool will be meddling.

(6) Most men will proclaim every one his own goodness : but a faithful man who can find ?

(9) Who can say, I have made my heart clean, I am pure from my sin ?

(13) Love not sleep, lest thou come to poverty ; open thine eyes, and thou shalt be satisfied with bread.

(22) Say not thou, I will recompense evil ; but wait on the Lord, and he shall save thee.

(28) Mercy and truth preserve the king : and his throne is upholden by mercy.

XXI. (1) The king's heart is in the hand of the Lord, as the rivers of water : he turneth it whithersoever he will.

(2) Every way of a man is right in his own eyes : but the Lord pondereth the hearts.

(3) To do justice and judgment is more acceptable to the Lord than sacrifice.

(4) An high look, and a proud heart, and the plowing of the wicked, is sin.

(5) The thoughts of the diligent tend only to plenteousness ; but of every one that is hasty only to want.

(6) The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

(7) The robbery of the wicked shall destroy them ; because they refuse to do judgment.

(8) The way of man is froward and strange: but as for the pure, his work is right.

(9) It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

(10) The soul of the wicked desireth evil : his neighbour findeth no favour in his eyes.

(11) When the scorner is punished, the simple is made wise : and when the wise is instructed, he receiveth knowledge.

(12) The righteous man wisely considereth the house of the wicked : but God overthroweth the wicked for their wickedness.

(13) Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

(14) A gift in secret pacifieth anger : and a reward in the bosom strong wrath.

(15) It is joy to the just to do judgment : but destruction shall be to the workers of iniquity.

(16) The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

(17) He that loveth pleasure shall be a poor man : he that loveth wine and oil shall not be rich.

(18) The wicked shall be a ransom for the righteous, and the transgressor for the upright.

(19) It is better to dwell in the wilderness, than with a contentious and an angry woman.

(20) There is treasure to be desired and oil in the dwelling of the wise ; but a foolish man spendeth it up.

(21) He that followeth after righteousness and mercy findeth life, righteousness, and honour.

(22) A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

(23) Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

(24) Proud and haughty scorner is his name, who dealeth in proud wrath.

(25) The desire of the slothful killeth him ; for his hands refuse to labour.

(26) He coveteth greedily all the day long : but the righteous giveth and spareth not.

(27) The sacrifice of the wicked is abomination : how much more, when he bringeth it with a wicked mind ?

(28) A false witness shall perish : but the man that heareth speaketh constantly.

(29) A wicked man hardeneth his face : but as for the upright, he directeth his way.

(30) There is no wisdom nor understanding nor counsel against the Lord.

(31) The horse is prepared against the day of battle : but safety is of the Lord.

XXII. (1) A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

(2) The rich and poor meet together : the Lord is the maker of them all.

(3) A prudent man foreseeth the evil, and hideth himself : but the simple pass on, and are punished.

(4) By humility and the fear of the Lord are riches, and honour, and life.

(5) Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

(6) Train up a child in the way he should go: and when he is old, he will not depart from it.

XXIII. (1) When thou sittest to eat with a ruler, consider diligently what is before thee: (2) And put a knife to thy throat, if thou be a man given to appetite. (3) Be not desirous of his dainties: for they are deceitful meat.

(4) Labour not to be rich: cease from thine own wisdom. (5) Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

(6) Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: (7) For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. (8) The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

(9) Speak not in the ears of a fool: for he will despise the wisdom of thy words.

(10) Remove not the old landmark; and enter not into the fields of the fatherless: (11) For their redeemer is mighty; he shall plead their cause with thee.

(12) Apply thine heart unto instruction, and thine ears to the words of knowledge.

(13) Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

(14) Thou shalt beat him with the rod, and shalt deliver his soul from hell.

(15) My son, if thine heart be wise, my heart shall rejoice, even mine. (16) Yea, my reins shall rejoice, when thy lips speak right things.

(17) Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.

(18) For surely there is an end; and thine expectation shall not be cut off.

(19) Hear thou, my son, and be wise, and guide thine heart in the way. (20) Be not among winebibbers; among riotous eaters of flesh: (21) For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

(22) Harken unto thy father that begat thee, and despise not thy mother when she is old. (23) Buy the truth, and sell it not; also wisdom, and instruction, and understanding. (24) The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

XXIV (30). I went by the field of the slothful, and by the vineyard of the man void of understanding; (31) And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. (32) Then I saw, and considered it well: I looked upon it, and received instruction. (33) Yet a little sleep, a little slumber, a little folding of the hands to sleep: (34) So shall thy poverty come as one that travelleth; and thy want as an armed man.

SOME ADDITIONAL PROVERBS OF  
SOLOMON

(11) A word fitly spoken is like apples of gold **XXV. 11-25.**  
in pictures of silver.

(12) As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

(13) As the cold of snow in the time of harvest, so is a faithful messenger to them that send him : for he refresheth the soul of his masters.

(14) Whoso boasteth himself of a false gift is like clouds and wind without rain.

(15) By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

(16) Hast thou found honey ? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

(17) Withdraw thy foot from thy neighbour's house ; lest he be weary of thee, and so hate thee.

(18) A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

(19) Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

(20) As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

(21) If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink :

(22) For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

(23) The north wind driveth away rain : so doth an angry countenance a backbiting tongue.

(24) It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

(25) As cold waters to a thirsty soul, so is good news from a far country.

### THE WORDS OF AGUR

XXX. 5-11,  
26-28.

(5) Every word of God is pure : he is a shield unto them that put their trust in him. (6) Add thou not unto his words, lest he reprove thee, and thou be found a liar.

(7) Two things have I required of thee ; deny me them not before I die : (8) Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me : (9) Lest I be full, and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain.

(10) Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

(11) There is a generation that curseth their father, and doth not bless their mother.

(26) The conies are but a feeble folk, yet make they their houses in the rocks ; (27) The locusts have

no king, yet go they forth all of them by bands ;  
(28) The spider taketh hold with her hands, and is  
in kings' palaces.

### THE WORDS OF LEMUEL

(10) Who can find a virtuous woman? for her XXXI. 10-31.  
price is far above rubies.

(11) The heart of her husband doth safely trust  
in her, so that he shall have no need of spoil.

(12) She will do him good and not evil all the  
days of her life.

(13) She seeketh wool, and flax, and worketh  
willingly with her hands.

(14) She is like the merchants' ships; she  
bringeth her food from afar.

(15) She riseth also while it is yet night, and  
giveth meat to her household, and a portion to her  
maidens.

(16) She considereth a field, and buyeth it: with  
the fruit of her hands she planteth a vineyard.

(17) She girdeth her loins with strength, and  
strengtheneth her arms.

(18) She perceiveth that her merchandise is good :  
her candle goeth not out by night.

(19) She layeth her hands to the spindle, and her  
hands hold the distaff.

(20) She stretcheth out her hand to the poor ;  
yea, she reacheth forth her hands to the needy.

(21) She is not afraid of the snow for her household : for all her household are clothed with scarlet.

(22) She maketh herself coverings of tapestry ;  
her clothing is silk and purple.

(23) Her husband is known in the gates, when  
he sitteth among the elders of the land.

(24) She maketh fine linen, and selleth it ; and  
delivereth girdles unto the merchant.

(25) Strength and honour are her clothing ; and  
she shall rejoice in time to come.

(26) She openeth her mouth with wisdom ; and  
in her tongue is the law of kindness.

(27) She looketh well to the ways of her household, and eateth not the bread of idleness.

(28) Her children arise up, and call her blessed ;  
her husband also, and he praiseth her.

(29) Many daughters have done virtuously, but  
thou excellest them all.

(30) Favour is deceitful, and beauty is vain : but  
a woman that feareth the Lord, she shall be praised.

(31) Give her of the fruit of her hands ; and let  
her own works praise her in the gates.

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## ECCLESIASTES

### ALL IS VANITY .

The words of the Preacher, the son of David, king  
in Jerusalem.

I. 1-11.

(2) Vanity of vanities, said the Preacher, vanity  
of vanities ; all is vanity. (3) What profit hath a  
man of all his labour which he taketh under the  
sun ?

(4) One generation passeth away, and another  
generation cometh : but the earth abideth for ever.  
(5) The sun also ariseth, and the sun goeth down, and  
hasteth to his place where he arose. (6) The wind goeth  
toward the south, and turneth about unto the north ;  
it whirleth about continually, and the wind returneth  
again according to his circuits. (7) All the rivers  
run into the sea ; yet the sea is not full ; unto the  
place from whence the rivers come, thither they return  
again. (8) All things are full of labour ; man can-  
not utter it : the eye is not satisfied with seeing, nor  
the ear filled with hearing.

(9) The thing that hath been, it is that which  
shall be ; and that which is done is that which shall  
be done : and there is no new thing under the sun.  
(10) Is there any thing whereof it may be said, See,  
this is new ? it hath been already of old time, which

was before us. (11) There is no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.

### GOD IS A GOD OF ORDER

III. 1-15.

To every thing there is a season, and a time to every purpose under the heaven : (2) 'A time to be born, and a time to die ; a time to plant, and a time to pluck up that which is planted ; (3) A time to kill, and a time to heal ; a time to break down, and a time to build up ; (4) A time to weep, and a time to laugh ; a time to mourn, and a time to dance ; (5) A time to cast away stones, and a time to gather stones together ; a time to embrace, and a time to refrain from embracing ; (6) A time to get, and a time to lose ; a time to keep, and a time to cast away ; (7) A time to rend, and a time to sew ; a time to keep silence, and a time to speak ; (8) A time to love, and a time to hate ; a time of war, and a time of peace.

(9) What profit hath he that worketh in that wherein he laboureth ? (10) I have seen the travail, which God hath given to the sons of men to be exercised in it. (11) He hath made every thing beautiful in his time : also he hath set the world in their heart, so that no man can find out the work that

God maketh from the beginning to the end. (12) I know that there is no good in them, but for a man to rejoice, and to do good in his life.

(13) And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. (14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. (15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

### THE VANITY AND VEXATIONS OF LIFE

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. (2) Wherefore I praised the dead which are already dead more than the living which are yet alive. (3) Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

IV. 1-6.

(4) Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

(5) The fool foldeth his hands together, and eateth his own flesh.

(6) Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

### LIVE WORTHILY WHILE YOU MAY

IX. 2-12.

(2) All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. (3) This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. (4) For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. (5) For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. (6) Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

(7) Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now

accepteth thy works. (8) Let thy garments be always white; and let thy head lack no ointment. (9) Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity : for that is thy portion in this life, and in thy labour which thou takest under the sun. (10) Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

(11) I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all. (12) For man also knoweth not his time : as the fishes that are taken in an evil net, and as the birds that are caught in the snare ; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

## LIFE AFTER ALL IS WORTH LIVING

Cast thy bread upon the waters : for thou shalt find it after many days. (2) Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth. XI, 1-10.

(3) If the clouds be full of rain, they empty themselves upon the earth : and if the tree fall

toward the south, or toward the north, in the place where the tree falleth, there it shall be.

(4) He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap.

(5) As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child : even so thou knowest not the works of God who maketh all. (6) In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

(7) Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun : (8) But if a man live many years, and rejoice in them all ; yet let him remember the days of darkness ; for they shall be many. All that cometh is vanity.

(9) Rejoice, O young man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment. (10) Therefore remove sorrow from thy heart, and put away evil from thy flesh : for childhood and youth are vanity.

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IN LIFE REMEMBER DEATH AND  
JUDGMENT

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; (2) While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : (3) In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, (4) And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low ; (5) Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : (6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

(7) Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it. (8) Vanity of vanities, saith the preacher ; all is vanity.

(9) And moreover, because the preacher was wise, he still taught the people knowledge ; yea, he

gave good heed, and sought out, and set in order many proverbs.

(10) The preacher sought to find out acceptable words : and that which was written was upright, even words of truth. (11) The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. (12) And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

(13) Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man. (14) For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

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# THE BOOK OF THE PROPHET ISAIAH

## GOD'S ARRAIGNMENT OF HIS PEOPLE

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

I. 1-20.

(2) Hear, O heavens, and give ear, O earth : for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

(3) The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider.

(4) Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. (5) Why should ye be stricken any more ? ye will revolt more and more : the whole head is sick, and the whole heart faint. (6) From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment. (7) Your country is desolate, your cities are burned with fire : your land, strangers

devour it in your presence, and it is desolate, as overthrown by strangers. (8) And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

(9) Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

(10) Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (11) To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. (12) When ye come to appear before me, who hath required this at your hand, to tread my courts? (13) Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. (14) Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. (15) And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

(16) Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; (17) Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (18) Come now, and let us reason together, saith the Lord: though your sins be as scarlet,

they shall be as white as snow ; though they be red like crimson, they shall be as wool. (19) If ye be willing and obedient, ye shall eat the good of the land : (20) But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it.

### FEAR OF THE GLORY OF THE DIVINE MAJESTY

(10) Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. (11) The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. (12) For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low : (13) And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, (14) And upon all the high mountains, and upon all the hills that are lifted up, (15) And upon every high tower, and upon every fenced wall, (16) And upon all the ships of Tarshish, and upon all pleasant pictures. (17) And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the Lord alone shall be exalted in that day. (18) And the idols he shall

II. 10-22.

## 202 SELECTIONS FROM THE BIBLE

utterly abolish. (19) And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. (20) In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; (21) To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

(22) Cease ye from man, whose breath is in his nostrils : for wherein is he to be accounted of ?

### ISAIAH'S CALL AND COMMISSION

VI. 1-12. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. (2) Above it stood the seraphims : each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. (3) And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts : the whole earth is full of his glory. (4) And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

(5) Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in

the midst of a people of unclean lips : for mine eyes have seen the King, the Lord of hosts.

(6) Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar : (7) And he laid it upon my mouth, and said, Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin purged.

(8) Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, Here am I ; send me. (9) And he said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. (10) Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

(11) Then said I, Lord, how long ? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (12) And the Lord have removed men far away, and there be a great forsaking in the midst of the land.

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## THE PROMISE OF IMMANUEL

VII. 10-16; VII. (10) Moreover the Lord spake again unto  
 XI. 1-10. Ahaz, saying, (11) Ask thee a sign of the Lord thy  
 God; ask it either in the depth, or in the height  
 above. (12) But Ahaz said, I will not ask, neither  
 will I tempt the Lord.

(13) And he said, Hear ye now, O house of  
 David; Is it a small thing for you to weary men,  
 but will ye weary my God also? (14) Therefore the  
 Lord himself shall give you a sign; Behold, a virgin  
 shall conceive, and bear a son, and shall call his name  
 Immanuel. (15) Butter and honey shall he eat, that  
 he may know to refuse the evil, and choose the good.  
 (16) For before the child shall know to refuse the  
 evil, and choose the good, the land that thou abhor-  
 rest shall be forsaken of both her kings.

IX. (1) Nevertheless the dimness shall not be  
 such as was in her vexation, when at the first he  
 lightly afflicted the land of Zebulun and the land  
 of Naphtali, and afterward did more grievously afflict  
 her by the way of the sea, beyond Jordan, in Galilee  
 of the nations.

(2) The people that walked in darkness have seen  
 a great light: they that dwell in the land of the  
 shadow of death, upon them hath the light shined.  
 (3) Thou hast multiplied the nation, and not in-  
 creased the joy: they joy before thee according to  
 the joy in harvest, and as men rejoice when they  
 divide the spoil. (4) For thou hast broken the yoke  
 of his burden, and the staff of his shoulder, the rod

of his oppressor, as in the day of Midian. (5) For every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. (6) For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

XI. (1) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots : (2) And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; (3) And shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : (4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. (5) And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

(6) The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a

little child shall lead them. (7) And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. (8) And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. (9) They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

(10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

### THE OVERTHROW OF BABYLONIAN TYRANNY

XIII. 6—  
XIV. 19.

XIII. (6) Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. (7) Therefore shall all hands be faint, and every man's heart shall melt: (8) And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

(9) Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and he shall destroy the sinners thereof

out of it. (10) For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. (11) And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. (12) I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. (13) Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. (14) And it shall be as the chased roe, and as sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. (15) Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. (16) Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. (17) Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. (18) Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. (19) And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. (20) It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the

shepherds make their fold there. (21) But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. (22) And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

XIV. (1) For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. (2) And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. (3) And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, (4) That thou shalt take up this proverb against the king of Babylon, and say,

How hath the oppressor ceased! the golden city  
!

(5) The Lord hath broken the staff of the wicked, and the sceptre of the rulers. (6) He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

(7) The whole earth is at rest, and is quiet : they break forth into singing. (8) Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

(9) Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations. (10) All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? (11) Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee.

(12) How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations !

(13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : (14) I will ascend above the heights of the clouds ; I will be like the most High. (15) Yet thou shalt be brought down to hell, to the sides of the pit.

(16) They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms ; (17) That made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?

## 210 SELECTIONS FROM THE BIBLE

(18) All the kings of the nations, even all of them, lie in glory, every one in his own house. (19) But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

### JUDGMENT ON EGYPT AND ULTIMATE RECONCILIATION

XIX. 1-10;  
18-25.

The burden of Egypt.

Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. (2) And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. (3) And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. (4) And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

(5) And the waters shall fail from the sea, and the river shall be wasted and dried up. (6) And

they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. (7) The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more. (8) The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. (9) Moreover they that work in fine flax, and they that weave networks, shall be confounded. (10) And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

(18) In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. (19) In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. (20) And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. (21) And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. (22) And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

(23) In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. (24) In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: (25) Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

### SONGS OF THANKSGIVING FOR DELIVER- ANCE AND RESTORATION

XXV. 1—  
XXVI. 21.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ( ) For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. (3) Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. (4) For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. (5) Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud:

the branch of the terrible ones shall be brought low.

(6) And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. (7) And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. (8) He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it. (9) And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation.

(10) For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. (11) And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of their hands. (12) And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

XXVI. (1) In that day shall this song be sung in the land of Judah ; We have a strong city ; salvation will God appoint for walls and bulwarks. (2) Open ye the gates, that the righteous nation which keepeth the truth may enter in.

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(3) Thou wilt keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. (4) Trust ye in the Lord for ever : for in the Lord Jehovah is everlasting strength : (5) For he bringeth down them that dwell on high ; the lofty city, he layeth it low ; he layeth it low, even to the ground ; he bringeth it even to the dust. (6) The foot shall tread it down, even the feet of the poor, and the steps of the needy.

(7) The way of the just is uprightness : thou, most upright, dost weigh the path of the just. (8) Yea, in the way of thy judgments, O Lord, have we waited for thee ; the desire of our soul is to thy name, and to the remembrance of thee. (9) With my soul have I desired thee in the night ; yea, with my spirit within me will I seek thee early : for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. (10) Let favour be shewed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. (11) Lord, when thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them.

(12) Lord, thou wilt ordain peace for us : for thou also hast wrought all our works in us. (13) O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name. (14) They are dead, they shall not live ; they are deceased, they shall not

rise : therefore hast thou visited and destroyed them, and made all their memory to perish.

(15) Thou hast increased the nation, O Lord, thou hast increased the nation : thou art glorified : thou hadst removed it far unto all the ends of the earth.

(16) Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. (17) Like as a woman with child, that

draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have we been in thy sight, O Lord. (18) We have been with child, we have been in pain, we have as it were brought forth wind ; we have not wrought any deliverance in the earth ; neither have the inhabitants of the world fallen.

(19) Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead. (20) Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. (21) For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain.

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## THE JUDGMENT THREATENING JERUSALEM

**XXIX. 1-24.**

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. (2) Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. (8) And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. (4) And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. (5) Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. (6) Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. (7) And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. (8) It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

(9) Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. (10) For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. (11) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: (12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: (14) Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

(15) Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? (16) Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

(17) Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful

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field shall be esteemed as a forest? (18) And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. (19) The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. (20) For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: (21) That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

(22) Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. (23) But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. (24) They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

### THE FOLLY OF TRUSTING IN EGYPT RATHER THAN JEHOVAH

XXX. 1—  
XXXI. 9.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: (2) That walk to go down into Egypt,

and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! (3) Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. (4) For his princes were at Zoan, and his ambassadors came to Hanes. (5) They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

(6) The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. (7) For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

(8) Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: (9) That this is a rebellious people, lying children, children that will not hear the law of the Lord: (10) Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: (11) Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. (12) Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: (13) Therefore this iniquity shall be to you as a

breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. (14) And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

(15) For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. (16) But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. (17) One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. (18) And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. (19) For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. (20) And though the Lord give you the bread of adversity, - and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: (21) And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye

turn to the left. (22) Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

(23) Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

(24) The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

(25) And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. (26) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

(27) Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: (28) And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. (29) Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe

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to come into the mountain of the Lord, to the mighty One of Israel. (30) And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. (31) For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. (32) And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. (33) For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

XXXI. (1) Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! (2) Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. (3) Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. (4) For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey,

when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them : so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. (5) As birds flying, so will the Lord of hosts defend Jerusalem ; defending also he will deliver it; and passing over he will preserve it.

(6) Turn ye unto him from whom the children of Israel have deeply revolted. (7) For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. (8) Then shall the Assyrian fall with the sword, not of a mighty man ; and the sword, not of a mean man, shall devour him : but he shall flee from the sword, and his young men shall be discomfited. (9) And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

### THE IDEALS OF THE FUTURE AGE

Behold, a king shall reign in righteousness, and princes shall rule in judgment. (2) And a man shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary XXXII. 1-20.

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land. (3) And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. (4) The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. (5) The vile person shall be no more called liberal, nor the churl said to be bountiful. (6) For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. (7) The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. (8) But the liberal deviseth liberal things; and by liberal things shall he stand.

(9) Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. (10) Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. (11) Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. (12) They shall lament for the teats, for the pleasant fields, for the fruitful vine. (13) Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: (14) Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; (15) Until the spirit be poured

upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. (16) Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. (17) And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. (18) And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; (19) When it shall hail, coming down on the forest; and the city shall be low in a low place. (20) Blessed are ye that sow beside all waters, that send forth thither the fæet of the ox and the ass.

### THE GLORIOUS RESTORATION

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. (2) It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. XXXV. 1-10.

(3) Strengthen ye the weak hands, and confirm the feeble knees. (4) Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

(5) Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. (6) Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert. (7) And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass with reeds and rushes. (8) And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein. (9) No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there : (10) And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

### THE PROCLAMATION OF DELIVERANCE

**XL. 1-31.** Comfort ye, comfort ye my people, saith your God. (2) Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins.

(3) The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. (4) Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : (5) And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it.

(6) The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the flower of the field : (7) The grass withereth, the flower fadeth : because the spirit of the Lord bloweth upon it : surely the people is grass. (8) The grass withereth, the flower fadeth : but the word of our God shall stand for ever.

(9) O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God ! (10) Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. (11) He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

(12) Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and

the hills in a balance ? (13) Who hath directed the Spirit of the Lord, or being his counsellor hath taught him ? (14) With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ? (15) Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. (16) And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. (17) All nations before him are as nothing ; and they are counted to him less than nothing, and vanity.

(18) To whom then will ye liken God ? or what likeness will ye compare unto him ? (19) The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. (20) He that is so impoverished that he hath no oblation chooseth a tree that will not rot ; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. (21) Have ye not known ? have ye not heard ? hath it not been told you from the beginning ? have ye not understood from the foundations of the earth ? (22) It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in : (23) That bringeth the princes to nothing ; he maketh the judges of the earth as vanity. (24) Yea, they shall not be planted ; yea, they shall not be sown : yea, their

stock shall not take root in the earth : and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. (25) To whom then will ye liken me, or shall I be equal ? saith the Holy One.

(26) Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth. (27) Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God ? (28) Hast thou not known ? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ? there is no searching of his understanding. (29) He giveth power to the faint ; and to them that have no might he increaseth strength. (30) Even the youths shall faint and be weary, and the young men shall utterly fall : (31) But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

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## THE IDEAL SERVANT OF JEHOVAH

XLII. 1-16.

Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles. (2) He shall not cry nor lift up, nor cause his voice to be heard in the street. (3) A bruised reed shall he not break, and the smoking-flax shall he not quench : he shall bring forth judgment unto truth. (4) He shall not fail nor be discouraged, till he have set judgment in the earth : and the isles shall wait for his law.

(5) Thus saith God the Lord, he that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein : (6) I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. (8) I am the Lord : that is my name : and my glory will I not give to another, neither my praise to graven images.

(9) Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them. (10) Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof.

(11) Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains. (12) Let them give glory unto the Lord, and declare his praise in the islands. (13) The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war : he shall cry, yea, roar ; he shall prevail against his enemies. (14) I have long time holden my peace ; I have been still, and refrained myself : now will I cry like a travailing woman ; I will destroy and devour at once. (15) I will make waste mountains and hills, and dry up all their herbs ; and I will make the rivers islands, and I will dry up the pools. (16) And I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

### THE SERVANT OF JEHOVAH AWAKENED TO HIS MISSION

Listen, O isles, unto me ; and hearken, ye people, XLIX. 1-26.  
from far ; The Lord hath called me from the womb ;  
from the bowels of my mother hath he made mention  
of my name. (2) And he hath made my mouth  
like a sharp sword ; in the shadow of his hand hath

he hid me, and made me a polished shaft ; in his quiver hath he hid me ; (3) And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (4) Then I said, I have laboured in vain, I have spent my strength for nought, and in vain : yet surely my judgment is with the Lord, and my work with my God. (5) And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. (6) And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

(7) Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. (8) Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages ; (9) That thou mayest say to the prisoners, Go forth ; to them that are in darkness, Shew yourselves.

They shall feed in the ways, and their pastures shall be in all high places. (10) They shall not

hunger nor thirst ; neither shall the heat nor sun smite them : for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. (11) And I will make all my mountains a way, and my highways shall be exalted. (12) Behold, these shall come from far : and, lo, these from the north and from the west ; and these from the land of Sinim. (13) Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains : for the Lord hath comforted his people, and will have mercy upon his afflicted.

(14) But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. (15) Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they may forget, yet will I not forget thee. (16) Behold, I have graven thee upon the palms of my hands ; thy walls are continually before me. (17) Thy children shall make haste ; thy destroyers and they that made thee waste shall go forth of thee. (18) Lift up thine eyes round about, and behold : all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. (19) For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. (20) The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me : give

place to me that I may dwell. (21) Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

(22) Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. (23) And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

(24) Shall the prey be taken from the mighty, or the lawful captive delivered? (25) But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. (26) And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

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ZION AND THE HOPE OF SPEEDY  
RETURN

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. (2) Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. (3) For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

LI. 1-23.

(4) Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. (5) My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. (6) Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. (7) Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. (8) For the moth shall eat them up like a garment, and the worm shall eat

them like wool : but my righteousness shall be for ever, and my salvation from generation to generation.

(9) Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rabha, and wounded the dragon ? (10) Art thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ? (11) Therefore the redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they shall obtain gladness and joy ; and sorrow and mourning shall flee away.

(12) I, even I, am he that comforteth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; (13) And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth ; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ? (14) The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. (15) But I am the Lord thy God, that divided the sea, whose waves roared : The Lord of hosts is his name. (16) And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

(17) Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. (18) There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. (19) These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? (20) Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. (21) Therefore hear now this, thou afflicted, and drunken, but not with wine: (22) Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: (23) But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

## ZION FREED AND ENTHRONED

LII. 1-15.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. (2) Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck; O captive daughter of Zion. (3) For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. (4) For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. (5) Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. (6) Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

(7) How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (8) Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. (9) Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. (10) The Lord hath made bare his holy arm in the

eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. (11) Depart ye, depart ye, go ye out from thence, touch no unclean thing ; go ye out of the midst of her ; be ye clean, that bear the vessels of the Lord. (12) For ye shall not go out with haste, nor go by flight : for the Lord will go before you ; and the God of Israel will be your rereward.

(13) Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

(14) As many were astonished at thee ; his visage was so marred more than any man, and his form more than the sons of men : (15) So shall he sprinkle many nations ; the kings shall shut their mouths at him ; for that which had not been told them shall they see ; and that which they had not heard shall they consider.

## THE SUFFERING SERVANT OF JEHOVAH

Who hath believed our report ? and to whom is the arm of the Lord revealed ? (2) For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him.

LIII. 1-12.

(3) He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid

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as it were our faces from him ; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. (6) All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.

(7) He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (8) He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth. (10) Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. (11) He shall see of the travail of his soul, and shall be satisfied ; by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. (12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he

was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

### ZION THE WITNESS TO THE NATIONS

Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. (2) Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. (3) Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. (4) Behold, I have given him for a witness to the people, a leader and commander to the people. (5) Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel ; for he hath glorified thee. LV.1-13.

(6) Seek ye the Lord while he may be found, call ye upon him while he is near : (7) Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he

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will abundantly pardon. (8) For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. (9) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (10) For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: (11) So shall my word be that goeth forth out of my mouth: it shall not turn unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

(12) For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. (13) Instead of the throne shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

## THE TRUE SPIRIT OF SERVICE

LVIII. 1-14. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

(2) Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook

not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God. (3) Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours. (4) Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high. (5) Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the Lord ? (6) Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? (7) Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ?

(8) Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee ; the glory of the Lord shall be thy rereward. (9) Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity ; (10) And if thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy

darkness be as the noon day : (11) And the Lord shall guide thee continually, and satisfy the soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (12) And they that shall be of thee shall build the old waste places : thou shalt raise up the foundations of many generations ; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

(13) If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : (14) Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it.

### ZION THE LIGHT OF THE NATIONS

LX. 1.22.

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. (2) For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. (3) And the Gentiles shall come to thy light, and kings to the

brightness of thy rising. (4) Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. (5) Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (6) The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. (7) All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

(8) Who are these that fly as a cloud, and as the doves to their windows? (9) Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. (10) And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. (11) Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. (12) For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly

wasted. (13) The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. (14) The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

(15) Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (16) Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. (17) For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. (18) Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. (19) The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. (20) Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (21) Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my

planting, the work of my hands, that I may be glorified. (22) A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time.

### THE GRACIOUS MISSION OF JEHOVAH'S SERVANT

The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; (2) To proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; (3) To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (4) And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. (5) And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers. (6) But ye shall be named the Priests of the Lord : men shall call you the Ministers of our God : ye shall eat the riches of

LXI. 1-11.

the Gentiles, and in their glory shall ye boast yourselves. (7) For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. (8) For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. (9) And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

(10) I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (11) For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

### THE FULFILMENT OF ISRAEL'S HOPES.

LXII. 1-12.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. (2) And the Gentiles

shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name. (3) Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. (4) Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate : but thou shalt be called Hephzi-bah, and thy land Beulah : for the Lord delighteth in thee, and thy land shall be married. (5) For as a young man marrieth a virgin, so shall thy sons marry thee : and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

(6) I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep not silence, (7) And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. (8) The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies ; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured : (9) But they that have gathered it shall eat it, and praise the Lord ; and they that have brought it together shall drink it in the courts of my holiness.

(10) Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the high way ; gather out the stones ; lift up a standard for the people. (11) Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, his

reward is with him, and his work before him. (12)  
 And they shall call them, The holy people, The  
 redeemed of the Lord: and thou shalt be called,  
 Sought out, A city not forsaken.

### THE TRIUMPH OF THE DIVINE WARRIOR

LXIII. 1-19.

Who is this that cometh from Edom, with dyed  
 garments from Bozrah? this that is glorious in his  
 apparel, travelling in the greatness of his strength?

I that speak in righteousness, mighty to save.

(2) Wherefore art thou red in thine apparel, and  
 thy garments like him that treadeth in the winefat?

(3) I have trodden the winepress alone; and of  
 the people there was none with me: for I will tread  
 them in mine anger, and trample them in my fury;  
 and their blood shall be sprinkled upon my garments,  
 and I will stain all my raiment. (4) For the day of  
 vengeance is in mine heart, and the year of my re-  
 deemed is come. (5) And I looked, and there was  
 none to help; and I wondered that there was  
 none to uphold: therefore mine own arm brought  
 salvation unto me; and my fury, it upheld me.  
 (6) And I will tread down the people in mine  
 anger, and make them drunk in my fury, and I will  
 bring down their strength to the earth.

(7) I will mention the lovingkindnesses of the  
 Lord, and the praises of the Lord, according to all

that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

(8) For he said, Surely they are my people, children that will not lie : so he was their Saviour. (9) In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.

(10) But they rebelled, and vexed his holy Spirit : therefore he was turned to be their enemy, and he fought against them. (11) Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ? where is he that put his holy Spirit within him ? (12) That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name ? (13) That led them through the deep, as an horse in the wilderness, that they should not stumble ? (14) As a beast goeth down into the valley, the Spirit of the Lord caused him to rest : so didst thou lead thy people, to make thyself a glorious name.

(15) Look down from heaven, and behold from the habitation of thy holiness and of thy glory : where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me ? are they restrained ? (16) Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our father, our

redeemer ; thy name is from everlasting. (17) O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear ? Return for thy servants' sake, the tribes of thine inheritance. (18) The people of thy holiness have possessed it but a little while : our adversaries have trodden down thy sanctuary. (19) We are thine : thou never barest rule over them ; they were not called by thy name.

### SUPPLICATION AND CONFESSION

LXIV. 1-12.

O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, (2) As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence ! (3) When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. (4) For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. (5) Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways : behold, thou art wroth ; for we have sinned : in those is continuance, and we shall be saved. (6) But we are all as an unclean thing, and all our righteousnesses are as filthy

raggs; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (7) And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

(8) But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. (9) Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. (10) Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. (11) Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. (12) Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?

# THE BOOK OF THE PROPHET JEREMIAH

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## JEREMIAH'S CALL AND MESSAGE

I. 1-19.

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin : (2) To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. (3) It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

(4) Then the word of the Lord came unto me, saying, (5) Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (6) Then said I, Ah, Lord God ! behold, I cannot speak : for I am a child. (7) But the Lord said unto me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. (8) Be not afraid of their faces : for I am with thee to deliver thee, saith the Lord.

(9) Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. (10)

See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

(11) Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. (12) Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

(13) And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. (14) Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. (15) For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. (16) And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. (17) Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. (18) For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and

against the people of the land. (19) And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

### THE PROPHET'S LAMENT AND THE IMPENDING DOOM

IX. 1-24.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

(2) Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. (3) And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

(4) Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. (5) And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. (6) Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. (7) Therefore thus

saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? (8) Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. (9) Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

(10) For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. (11) And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

(12) Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

(13) And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; (14) But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: (15) Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. (16) I will scatter them also among

the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them.

(17) Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come ; and send for cunning women, that they may come : (18) And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. (19) For a voice of wailing is heard out of Zion, How are we spoiled ! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. (20) Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. (21) For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

(22) Speak, Thus saith the Lord, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

(23) Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : (24) But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth : for in these things I delight, saith the Lord.

THE DROUGHT AND THE PROPHET'S  
INTERCESSION

The word of the Lord that came to Jeremiah concerning the dearth. XIV, 1-22.

(2) Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. (3) And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. (4) Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. (5) Yea, the hind also calved in the field, and forsook it, because there was no grass. (6) And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

(7) O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. (8) O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? (9) Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

(10) Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained

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their feet, therefore the Lord doth not accept them ; he will now remember their iniquity, and visit their sins.

(11) Then said the Lord unto me, Pray not for this people for their good. (12) When they fast, I will not hear their cry ; and when they offer burnt offering and an oblation, I will not accept them : but I will consume them by the sword, and by the famine, and by the pestilence.

(13) Then said I, Ah, Lord God ! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine ; but I will give you assured peace in this place.

(14) Then the Lord said unto me, The prophets prophesy lies in my name : I sent them not, neither have I commanded them, neither spake unto them : they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

(15) Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land ; By sword and famine shall those prophets be consumed. (16) And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword ; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters : for I will pour their wickedness upon them.

(17) Therefore thou shalt say this word unto them ; Let mine eyes run down with tears night and

day, and let them not cease : for the virgin daughter of my people is broken with a great breach, with a very grievous blow. (18) If I go forth into the field, then behold the slain with the sword ! and if I enter into the city, then behold them that are sick with famine ! yea, both the prophet and the priest go about into a land that they know not.

(19) Hast thou utterly rejected Judah ? hath thy soul lothed Zion ? why hast thou smitten us, and there is no healing for us ? we looked for peace, and there is no good ; and for the time of healing, and behold trouble ! (20) We acknowledge, O Lord, our wickedness, and the iniquity of our fathers : for we have sinned against thee. (21) Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory : remember, break not thy covenant with us. (22) Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? art not thou he, O Lord our God ? therefore we will wait upon thee : for thou hast made all these things.

### JEHOVAH THE SOURCE OF STRENGTH AND SALVATION

(5) Thus saith the Lord ; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (6) For he shall be like the heath in the desert, and shall not

XVII. 5-18.

see when good cometh ; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

(7) Blessed is the man that trusteth in the Lord, and whose hope the Lord is. (8) For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

(9) The heart is deceitful above all things, and desperately wicked : who can know it ? (10) I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. (11) As the partridge sitteth on eggs, and hatcheth them not ; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

(12) A glorious high throne from the beginning is the place of our sanctuary.

(13) O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

(14) Heal me, O Lord, and I shall be healed ; save me, and I shall be saved : for thou art my praise. (15) Behold, they say unto me, Where is the word of the Lord ? let it come now. (16) As for me, I have not hastened from being a pastor to follow thee : neither have I desired the woeful day ;

thou knowest : that which came out of my lips was right before thee. (17) Be not a terror unto me : thou art my hope in the day of evil. (18) Let them be confounded that persecute me, but let not me be confounded : let them be dismayed, but let not me be dismayed : bring upon them the day of evil, and destroy them with double destruction.

#### THE PROPHET'S CRY AND LAMENTATION

(7) O Lord, thou hast deceived me, and I was deceived : thou art stronger than I, and hast prevailed : I am in derision daily, every one mocketh me. (8) For since I spake, I cried out, I cried violence and spoil ; because the word of the Lord was made a reproach unto me, and a derision, daily. XX. 7-18

(9) Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. (10) For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. (11) But the Lord is with me as a mighty terrible one : therefore my persecutors shall stumble, and

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they shall not prevail : they shall be greatly ashamed ; for they shall not prosper : their everlasting confusion shall never be forgotten.

(12) But, O Lord of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them : for unto thee have I opened my cause. (13) Sing unto the Lord, praise ye the Lord : for he hath delivered the soul of the poor from the hand of evildoers.

(14) Cursed be the day wherein I was born : let not the day wherein my mother bare me be

(15) Cursed be the man who brought tidings to my father, saying, A man child is born unto thee ; making him very glad.

(16) And let that man be as the cities which the Lord overthrew, and repented not : and let him hear the cry in the morning, and the shouting at noon-tide ;

(17) Because he slew me not from the womb ; or that my mother might have been my grave, and her womb to be always great with me.

(18) Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame ?

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## THE NEW COVENANT

(27) Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. (28) And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the Lord. XXXI. 7-40.

(29) In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. (30) But every one shall die for his own iniquity : every man that eateth the sour grape, his teeth shall be set on edge.

(31) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : (32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord : (33) But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord :

for I will forgive their iniquity, and I will remember their sin no more.

(35) Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; The Lord of hosts is his name : (36) If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. (37) Thus saith the Lord ; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

(38) Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. (39) And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. (40) And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord ; it shall not be plucked up, nor thrown down any more for ever.

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## ORACLE AGAINST ANCIENT BABYLON

(13) O thou that dwellest upon many waters, LII. 13-24.  
abundant in treasures, thine end is come, and the  
measure of thy covetousness. (14) The Lord of  
hosts hath sworn by himself, saying, Surely I will  
fill thee with men, as with caterpillers; and they  
shall lift up a shout against thee. (15) He hath  
made the earth by his power, he hath established the  
world by his wisdom, and hath stretched out the  
heaven by his understanding. (16) When he uttereth  
his voice, there is a multitude of waters in the  
heavens; and he causeth the vapours to ascend from  
the ends of the earth: he maketh lightnings with  
rain, and bringeth forth the wind out of his  
treasures.

(17) Every man is brutish by his knowledge;  
every founder is confounded by the graven image:  
for his molten image is falsehood, and there is no  
breath in them. (18) They are vanity, the work  
of errors: in the time of their visitation they shall  
perish. (19) The portion of Jacob is not like them;  
for he is the former of all things: and Israel is the  
rod of his inheritance: the Lord of hosts is his  
name.

(20) Thou art my battle axe and weapons of  
war: for with thee will I break in pieces the nations,  
and with thee will I destroy kingdoms; (21) And  
with thee will I break in pieces the horse and his  
rider; and with thee will I break in pieces the chariot  
and his rider; (22) With thee also will I break in

pieces man and woman ; and with thee will I break in pieces old and young ; and with thee will I break in pieces the young man and the maid ; (23) I will also break in pieces with thee the shepherd and his flock ; and with thee will I break in pieces the husbandman and his yoke of oxen ; and with thee will I break in pieces captains and rulers. (24) And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord.

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## THE BOOK OF THE PROPHET EZEKIEL

### THE PROPHET'S CALL AND THE VISION HE SAW

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were open, and I saw visions of God.

I. 1-28.

(2) In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, (3) The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

(4) And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. (5) Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. (6) And every one had four faces, and every one had four wings.

(7) And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

(8) And they had the hands of a man under their wings on their four sides ; and they four had their faces and their wings. (9) Their wings were joined one to another ; they turned not when they went ; they went every one straight forward. (10) As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side : and the four had the face of an ox on the left side ; they four also had the face of an eagle. (11) Thus were their faces : and their wings were stretched upward ; two wings of every one were joined one to another, and two covered their bodies. (12) And they went every one straight forward : whither the spirit was to go, they went ; and they turned not when they went. (13) As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning. (14) And the living creatures ran and returned as the appearance of a flash of lightning.

(15) Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. (16) The appearance of the wheels and their work was like unto the colour of a beryl : and they four had one likeness : and their appearance and their work was as it were a wheel in the middle of a wheel. (17) When they went, they went upon their four sides : and they turned not when they went. (18) As for their rings, they were so high that they were dreadful ; and their rings were full of

eyes round about them four. (19) And when the living creatures went, the wheels went by them : and when the living creatures were lifted up from the earth, the wheels were lifted up. (20) Whithersoever the spirit was to go, they went, thither was their spirit to go ; and the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. (21) When those went, these went ; and when those stood, these stood ; and when those were lifted up from the earth, the wheels were lifted up over against them : for the spirit of the living creature was in the wheels. (22) And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their hands above.

(23) And under the firmament were their wings straight, the one toward the other : every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. (24) And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host : when they stood, they let down their wings. (25) And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

(26) And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone : and upon the likeness of the throne was the likeness as the appearance of a man above upon it. (27) And I saw as the colour of

amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. (28) As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

And when I saw it, I fell upon my face, and I heard a voice of one that spake.

### THE PROPHET'S COMMISSION TO REBELLIOUS ISRAEL

II. 1-10. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

(2) And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. (3) And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. (4) For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. (5) And they, whether they will hear, or whether they will forbear, (for they are a rebellious

house,) yet shall know that there hath been a prophet among them. (6) And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. (7) And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. (8) But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. )

(9) And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; (10) And he spread it before me; and it was written within and without: and there was written therein, lamentations, and mourning, and woe.

### THE COMMISSION RENEWED

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. (2) So I opened my mouth, and he caused me to eat that roll. (3) And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. III. 1-27.

(4) And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. (5) For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel ; (6) Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. (7) But the house of Israel will not hearken unto thee ; for they will not hearken unto me : for all the house of Israel are impudent and hardhearted. (8) Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. (9) As an adamant harder than flint have I made thy forehead : fear them not, neither be dismayed at their looks, though they be a rebellious house.

(10) Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. (11) And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God ; whether they will hear, or whether they will forbear.

(12) Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. (13) I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. (14) So the spirit took me up, and took

me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me. (15) Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

(16) And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, (17) Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

(18) When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. (19) Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

(20) Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. (21) Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

(22) And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. (23) Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. (24) Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. (25) But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: (26) And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. (27) But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

### THE VISION OF THE CHERUBIM

**X. 1-22.** Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. (2) And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill

thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

(3) Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court. (4) Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory. (5) And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh. (6) And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels. (7) And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

(8) And there appeared in the cherubims the form of a man's hand under their wings. (9) And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. (10) And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. (11) When they went, they went upon their four sides; they turned not as they went, but to the place whither the

head looked they followed it ; they turned not as they went. (12) And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

(13) As for the wheels, it was cried unto them in my hearing, O wheel. (14) And every one had four faces : the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. (15) And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

(16) And when the cherubims went, the wheels went by them : and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. (17) When they stood, these stood ; and when they were lifted up, these lifted up themselves also : for the spirit of the living creature was in them. (18) Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. (19) And the cherubims lifted up their wings, and mounted up from the earth in my sight : when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house ; and the glory of the God of Israel was over them above.

(20) This is the living creature that I saw under the God of Israel by the river of Chebar ; and I knew that they were the cherubims. (21) Every one had four faces apiece, and every one four wings ; and the

likeness of the hands of a man was under their wings. (22) And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

### GOD'S EQUITY VINDICATED

The word of the Lord came unto me again, **XVIII. 1-32** saying,

(2) What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? (3) As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. (4) Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

(5) But if a man be just, and do that which is lawful and right, (6) And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, nor hath defiled his neighbour's wife, (7) And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; (8) He that hath not given forth upon usury, neither hath

taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, (9) Hath walked in my statutes, and hath kept my judgments, to deal truly ; he is just, he shall surely live, saith the Lord God.

(10) If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, (11) And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, (12) Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, (13) Hath given forth upon usury, and hath taken increase : shall he then live ? he shall not live : he hath done all these abominations ; he shall surely die ; his blood shall be upon him.

(14) Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, (15) That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, (16) Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, (17) That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes ; he shall not die for the iniquity of his father, he shall surely live.

(18) As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people; lo, even he shall die in his iniquity. (19) Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. (20) The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

(21) But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. (22) All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. (23) Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? (24) But when the righteous turneth away from his righteousness, and committed iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

(25) Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way

equal? are not your ways unequal? (26) When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. (27) Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. (28) Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

(29) Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? (30) Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. (31) Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? (32) For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

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## THE VALLEY OF DRY BONES

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, (2) And caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very dry. (3) And he said unto me, Son of man, can these bones live ? And I answered, O Lord God, thou knowest.

(4) Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. (5) Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live : (6) And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord.

(7) So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. (8) And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

(9) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live. (10) So I prophesied as he commanded me, and the breath came into them, and

XXXVII.  
1-14.

they lived, and stood up upon their feet, and exceeding great army.

(11) Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts. (12) Therefore prophesy and say unto them, Thus saith the Lord God ; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. (13) And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, (14) And shall put my spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

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## HOSEA

### THE SHALLOWNESS OF ISRAEL'S REPENTANCE

Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. (2) After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. (3) Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth. VL. 1-6.

(4) O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away. (5) Therefore have I hewed them by the prophets ; I have slain them by the words of my mouth : and thy judgments are as the light that goeth forth. (6) For I desired mercy, and not sacrifice ; and the knowledge of God more than burnt offerings.

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## THE INGRATITUDE OF ISRAEL

XL. 1-12.

When Israel was a child, then I loved him, and called my son out of Egypt. (2) As they called them, so they went from them : they sacrificed unto Baalim, and burned incense to graven images. (3) I taught Ephraim also to go, taking them by their arms ; but they knew not that I healed them. (4) I drew them with cords of a man, with bands of love : and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. (5) He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. (6) And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels. (7) And my people are bent to backsliding from me : though they called them to the most High, none at all would exalt him.

(8) How shall I give thee up, Ephraim ? how shall I deliver thee, Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? mine heart is turned within me, my repentings are kindled together. (9) I will not execute the fierceness of mine anger, I will not return to destroy Ephraim : for I am God, and not man ; the Holy One in the midst of thee : and I will not enter into the city. (10) They shall walk after the Lord : he shall roar like a lion : when he shall roar, then the children shall tremble from the west. (11) They shall tremble as a bird out of Egypt, and as a dove out

of the land of Assyria : and I will place them in their houses, saith the Lord.

(12) Ephraim compasseth me about with lies, and the house of Israel with deceit : but Judah yet ruleth with God, and is faithful with the saints.

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## JOEL

### REPENTANCE FOLLOWED BY RESTORATION

II. 1-32.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain : let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand ; (2) A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

(3) A fire devoureth before them ; and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them. (4) The appearance of them is as the appearance of horses ; and as horsemen, so shall they run. (5) Like the noise of chariots on the tops of mountains shall they leap ; like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. (6) Before their face the people shall be much-pained : all faces shall gather blackness. (7) They shall run like mighty men ; they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks :

(8) Neither shall one thrust another ; they shall walk every one in his path : and when they fall upon the sword, they shall not be wounded. (9) They shall run to and fro in the city ; they shall run upon the wall, they shall climb up upon the houses ; they shall enter in at the windows like a thief. (10) The earth shall quake before them ; the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining : (11) And the Lord shall utter his voice before his army : for his camp is very great : for he is strong that executeth his word : for the day of the Lord is great and very terrible ; and who can abide it ?

(12) Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning : (13) And rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (14) Who knoweth if he will return and repent, and leave a blessing behind him ; even a meat offering and a drink offering unto the Lord your God ?

(15) Blow the trumpet in Zion, sanctify a fast, call a solemn assembly : (16) Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet. (17) Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not

thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God ? (18) Then will the Lord be jealous for his land, and pity his people. (19) Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen : (20) But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

(21) Fear not, O land ; be glad and rejoice : for the Lord will do great things. (22) Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. (23) Be glad then, ye children of Zion, and rejoice in the Lord your God : for he hath given you the former rain moderately, and eh will cause to come down for you the rain, the former rain, and the latter rain in the first month. (24) And the floors shall be full of wheat, and the fats shall overflow with wine and oil. (25) And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. (26) And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you :

and my people shall never be ashamed. (27) And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall never be ashamed.

(28) And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : . (29) And also upon the servants and upon the handmaids in those days will I pour out my spirit. (30) And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. (31) The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

(32) And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

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## AMOS

### DENUNCIATION OF INJUSTICE

V. 1-27.      Hear ye this word which I take up against you, even a lamentation, O house of Israel. (2) The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up. (3) For thus saith the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

(4) For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: (5) But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. (6) Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. (7) Ye who turn judgment to wormwood, and leave off righteousness in the earth, (8) Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name: (9) That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

(10) They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. (11) Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. (12) For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. (13) Therefore the prudent shall keep silence in that time; for it is an evil time.

(14) Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. (15) Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

(16) Therefore the Lord, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. (17) And in all vineyards shall be wailing: for I will pass through thee, saith the Lord.

(18) Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. (19) As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. (20) Shall not the day of the

Lord be darkness, and not light? even very dark, and no brightness in it?

(21) I hate, I despise your feast days, and I will not smell in your solemn assemblies. (22) Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. (23) Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. (24) But let judgment run down as waters, and righteousness as a mighty stream.

(25) Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? (26) But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. (27) Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts.

### A PROPHET'S VISION

IX. 1-6. I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. (2) Though

they dig into hell, thence shall mine hand take them ; though they climb up to heaven, thence will I bring them down : (3) And though they hide themselves in the top of Carmel, I will search and take them out thence ; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them : (4) And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them : and I will set mine eyes upon them for evil, and not for good.

(5) And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn : and it shall rise up wholly like a flood ; and shall be drowned, as by the flood of Egypt. (6) It is he that buildeth his stories in the heaven, and hath founded his troop in the earth ; he that calleth for the waters of the sea, and poureth them out upon the face of the earth : The Lord is his name.

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## MICAH

### ZION THE SPIRITUAL CENTRE OF THE EARTH

IV. 1-10. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. (2) And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. (3) And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (4) But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (5) For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. (6) In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; (7) And I will

make her that halted a remnant, and her that was cast far off a strong nation : and the Lord shall reign over them in mount Zion from henceforth, even for ever. (8) And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion ; the kingdom shall come to the daughter of Jerusalem.

(9) Now why dost thou cry out aloud ? is there no king in thee ? is thy counsellor perished ? for pangs have taken thee as a woman in travail. (10) Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail : for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon ; there shalt thou be delivered ; there the Lord shall redeem thee from the hand of thine enemies.

## MESSAGE TO DISCOURAGED BELIEVERS

Hear ye now what the Lord saith ; Arise, contend thou before the mountains, and let the hills hear thy voice. (2) Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth : for the Lord hath a controversy with his people, and he will plead with Israel.

VI. 1-8.

(3) O my people, what have I done unto thee ? and wherein have I wearied thee ? testify against me  
(4) For I brought thee up out of the land of Egypt

and redeemed thee out of the house of servants ; and I sent before thee Moses, Aaron, and Miriam.

(5) O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal ; that ye may know the righteousness of the Lord. (6) Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt offerings, with calves of a year old ? (7) Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ? (8) He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?

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# NAHUM

## GOD'S VENGEANCE ON HIS PEOPLE'S ENEMIES

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. I. 1-15.

(2) God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. (3) The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

(4) He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

(5) The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. (6) Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

(7) The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.

(8) But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. (9) What do ye imagine against

the Lord? he will make an utter end : affliction shall not rise up the second time. (10) For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. (11) There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor. (12) Thus saith the Lord ; Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.

Though I have afflicted thee, I will afflict thee no more. (13) For now will I break his yoke from off thee, and will burst thy bonds in sunder.

(14) And the Lord hath given a commandment concerning thee, that no more of thy name be sown : out of the house of thy gods will I cut off the graven image and the molten image : I will make thy grave ; for thou art vile.

(15) Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace ! O Judah, keep thy solemn feasts, perform thy vows : for the wicked shall no more pass through thee ; he is utterly cut off.

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## ZEPHANIAH

### THE DAY OF JEHOVAH, A DAY OF JUDGMENT

The word of the Lord which came unto Zephaniah . 1-18.  
the son of Cushi, the son of Gedaliah, the son of  
Amariah, the son of Hizkiah, in the days of Josiah  
the son of Amon, king of Judah.

(2) I will utterly consume all things from off the  
land, saith the Lord. (3) I will consume man and  
beast ; I will consume the fowls of the heaven, and  
the fishes of the sea, and the stumblingblocks with  
the wicked ; and I will cut off man from off the  
land, saith the Lord. (4) I will also stretch out mine  
hand upon Judah, and upon all the inhabitants of  
Jerusalem ; and I will cut off the remnant of Baal  
from this place, and the name of the Chemarims with  
the priests ; (5) And them that worship the host of  
heaven upon the housestops ; and them that worship  
and that swear by the Lord, and that swear by  
Malcham ; (6) And them that are turned back from  
the Lord ; and those that have not sought the Lord,  
nor enquired for him.

(7) Hold thy peace at the presence of the Lord  
God : for the day of the Lord is at hand : for the  
Lord hath prepared a sacrifice, he hath bid his guests.  
(8) And it shall come to pass in the day of the Lord's

sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. (9) In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. (10) And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. (11) Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. (12) And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. (13) Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

(14) The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. (15) That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, (16) A day of the trumpet and alarm against the fenced cities, and against the high towers. (17) And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

(18) Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

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## HAGGAI

### ENCOURAGEMENT IN DIFFICULTY

II. 1-9.

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

(2) Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, (3) Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? (4) Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: (5) According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. (6) For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; (7) And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. (8) The silver is mine, and the gold is mine, saith

the Lord of hosts. (9) The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.

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## ZECHARIAH

### THE VISIONS OF A PROPHET

1. 1—VI. 15.

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

(2) The Lord hath been sore displeased with your fathers. (3) Therefore say thou unto them, Thus saith the Lord of hosts ; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. (4) Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts ; Turn ye now from your evil ways, and from your evil doings : but they did not hear, nor hearken unto me, saith the Lord. (5) Your fathers, where are they ? and the prophets, do they live for ever ? (6) But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers ? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

(7) Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord

unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

(8) I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom ; and behind him were there red horses, speckled, and white. (9) Then said I, O my lord, what are these ? And the angel that talked with me said unto me, I will shew thee what these be. (10) And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

(11) And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. (12) Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years ? (13) And the Lord answered the angel that talked with me with good words and comfortable words.

(14) So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts ; I am jealous for Jerusalem and for Zion with a great jealousy. (15) And I am very sore displeased with the heathen that are at ease : for I was but a little displeased, and they helped forward the affliction. (16) Therefore thus saith the Lord ; I am returned to Jerusalem with mercies : my house

shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. (17) Cry yet, saying, Thus saith the Lord of hosts ; My cities through prosperity shall yet be spread abroad ; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

(18) Then lifted I up mine eyes, and saw, and behold four horns. (19) And I said unto the angel that talked with me, What be these ? And he answered me, These are the horns which have scattered Judah, Israel; and Jerusalem. (20) And the Lord shewed me four carpenters. (21) Then said I, What come these to do ? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head : but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

II. (1) I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. (2) Then said I, Whither goest thou ? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

(3) And, behold, the angel that talked with me went forth, and another angel went out to meet him, (4) And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein : (5) For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. .

(6) Ho, ho, come forth, and flee from the land of the north, saith the Lord : for I have spread you abroad as the four winds of the heaven, saith the Lord. (7) Deliver thyself, O Zion, that dwellest with the daughter of Babylon. (8) For thus saith the Lord of hosts ; After the glory hath he sent me unto the nations which spoiled you : for he that toucheth you toucheth the apple of his eye. (9) For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants : and ye shall know that the Lord of hosts hath sent me.

(10) Sing and rejoice, O daughter of Zion : for, lo, I come, and I will dwell in the midst of thee, saith the Lord. (11) And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. (12) And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. (13) Be silent, O all flesh, before the Lord : for he is raised up out of his holy habitation.

III. (1) And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. (2) And the Lord said unto Satan, The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee : is not this a brand plucked out of the fire ? (3) Now Joshua was clothed with filthy garments, and stood before the angel. (4) And he answered and spake unto those that stood before him, saying, Take away the filthy garments from

him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. (5) And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

(6) And the angel of the Lord protested unto Joshua, saying, (7) Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. (8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant The Branch. (9) For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. (10) In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

IV. (1) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, (2) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: (3) And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

(4) So I answered and spake to the angel that talked with me, saying, What are these, my lord? (5) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. (6) Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. (7) Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

(8) Moreover the word of the Lord came unto me, saying, (9) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. (10) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. (11) Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? (12) And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? (13) And he answered me and said, Knowest thou not what these be? And I said, No, my lord. (14) Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

V. (1) Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. (2) And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. (3) Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. (4) I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

(5) Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. (6) And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth. (7) And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. (8) And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. (9) Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

(10) Then said I to the angel that talked with me, Whither do these bear the ephah ? (11) And he said unto me, To build it an house in the land of Shinar : and it shall be established, and set there upon her own base.

VI. (1) And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains ; and the mountains were mountains of brass. (2) In the first chariot were red horses ; and in the second chariot black horses ; (3) And in the third chariot white horses ; and in the fourth chariot grisled and bay horses. (4) Then I answered and said unto the angel that talked with me, What are these, my lord ? (5) And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. (6) The black horses which are therein go forth into the north country ; and the white go forth after them ; and the grisled go forth toward the south country. (7) And the bay went forth, and sought to go that they might walk to and fro through the earth : and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. (8) Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

(9) And the word of the Lord came unto me, saying, (10) Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are

come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah ; (11) Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest ; (12) And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch ; and he shall grow up out of his place, and he shall build the temple of the Lord : (13) Even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne : and the counsel of peace shall be between them both. (14) And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. (15) And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

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## MALACHI

### THE SPEEDY JUDGMENT

Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold, he shall come, saith the Lord of hosts. (2) But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fullers' soap : (3) And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

III. 1-18.

(4) Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. (5) And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (6) For I am the Lord, I change not ; therefore ye sons of Jacob are not consumed.

(7) Even from the days of your fathers ye are gone away from mine ordinances, and have not kept

them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? (8) Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. (9) Ye are cursed with a curse: for ye have robbed me, even this whole nation. (10) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (11) And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. (12) And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

(13) Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? (14) Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? (15) And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (16) Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. (17) And they shall be

mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. (18) Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

### THE NEW ELIJAH

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (2) But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (3) And ye shall tread down the wicked; \* they shall be ashes under the soles of your feet in \* that I shall do this, saith the Lord of hosts

IV. 1-6.

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